THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXVII | Philadelphia, March, 1938 | No. 6

A Mother of Sagada

Martha Longid and Kathryn Dorothea

(*See page 176*)

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11 A. M., Morning Prayer and Address;
4 P. M., Evening Prayer and Sermon

Cathedral Chapter: Bishop of the Diocese; Senior Lay Canon, S. F. Houston; Canon Residentiary, Rev. J. M. Niblo; Registrar, Wm. Ellis Scull; Treasurer, Louis B. Runk; Counsel, Philip Price, Esq.

Clerical Canons: Rev. Messrs. G. G. Bartlett, S.T.D.; G. C. Carter, D.D.; E. C. Earp; J. M. Niblo; W. C. Patterson; L. W. Pitt; G. H. Toop, D.D., and F. L. Vernon, D.D.

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Investments. Made and supervised by the Foundation's Committee on Investments, meeting frequently. All changes reported to the meetings of the Board of Directors.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXVI: No. 6 PHILADELPHIA, MARCH, 1938 Fifteen cents a copy One dollar a year

The Bishop's Message

Once more the solemn season calls
A holy *fast* to keep
And now within the temple's walls
Both Priest and people weep.

So begins one of our Lenten hymns, the saintly George Herbert writes:

Welcome dear *feast* of Lent; who loves not thee,
He loves not Temperance or Authoritie
But is composed of passion,
The Scriptures bid us fast; the Church says *now*.

It's true, we cannot reach Christ's forti'th day
Yet to go part of that religious way,
Is better than to rest—
We cannot reach our Saviour's puritie;
Yet are we bid, *Be holy even as He*,
In both let's do our best.

Both are right. It is a *fast* of the body and a *feast* of the soul. It is a conflict as to which shall prevail and lead; whether our carnal appetites or our spiritual aspirations.

A little child returning from Church was asked the text of the sermon. She replied, "I do not remember, but it was something about keeping the soul on top." It happened to be, "I keep under my body and bring it into subjection, lest when I have preached to others, I, myself should be a cast away." Some put it in more colloquial language, "Keep the soul in the saddle." It must direct and control life. No one can tell whether soul or body is in the saddle, until he is obliged to give up something. His response to that demand is the answer.

Lent is the time when the soul makes this imperious demand. Some things are taken from us and we cannot resist, but Lent is a period of self-denial. Our Saviour declared, "I lay down my life. No man taketh it from me, but I lay it down of myself."

So the real Christian as he looks at his Lenten denials can say, "No man taketh these things from me, I lay them down of myself." So, as your Bishop, I would not lay down denials for my dear people, I want that each one shall say, "I lay them down of myself" and thus gain spiritual power over worldly desires.

The Executive Secretary's Page

An erroneous report started somewhere to the effect that the National Council was not going to send any of the money received for China Relief to China. Because this has disturbed so many people we wrote to Dr. Franklin, and we are printing at length his reply: "As to China Relief, we have kept our people in China advised of the approximate amount of money available. At the outbreak of the trouble there were balances in Shanghai, in various accounts, in Chinese currency. All of us were doubtful as to the ability of the Chinese Government to maintain the current rate of exchange or to put it in another way, the present value of the Chinese dollar. With our approval, our Assistant Treasurer in China therefore was to spend for relief and for other purposes, the Chinese money in these various accounts, and as each amount was spent, an equivalent U. S. dollar credit for that amount was created. In this way our balances in China were withdrawn and transferred to the U. S. at the current rates of exchange at a time when actual transfers of money could never have been effected through regular banking channels. To put it still more specifically, St. James' Hospital, Anking, may have a credit balance in Shanghai, Chinese currency $300.00. This money was spent on relief or for other purposes, and there is now set up a U. S. dollar credit for St. James' Hospital in the sum of say $100.00 U. S. or whatever the exact rate was on the day that balance was used. This puts everyone of our special accounts in a very much stronger condition, and at the same time made available in Shanghai the amount raised here for China relief without the long delay incident to getting drafts from here and the difficulties of cashing them when they arrived. I fear that we cannot continue this much longer, but in any case it is far easier to transfer money from the U. S. to China than it is to reverse the process."

✝

Another interesting visitor to the Diocese during the month of March is Miss Lydia Prentiss of New York. Miss Prentiss is coming to present her moving pictures of our work among the Eskimos at Point Hope, Alaska. Miss Prentiss has travelled extensively in Alaska, has known Archdeacon Goodman all her life, and he depends on her to keep his work before the Church while he is out of the country. Her pictures are excellent and she is an excellent speaker. She comes to address the Indians' Hope Committee on March 23rd.

✝

Each month this page is reprinted at a cost of $6.25, and mailed to all the Parish Chairmen of the Every Member Canvass, and also to all the Presidents of the Senior and Junior Woman's Auxiliary in each parish or mission. It isn't very much, but we believe that it will be of some assistance in sustaining the interest of the recipient in the Missionary work of the Church.

✝

The misunderstanding in regard to the request for contributions for the hospitality of our visiting Missionaries has been removed. We now desire to express our thanks to those who have so promptly sent in contributions for this purpose. It is of interest to know that since the second of January about 77 Missionary engagements have been completed.

✝

On February 23rd, the Reverend H. Baxter Leibler, Rector of St. Saviour's Church, Old Greenwich, Conn., presented moving pictures of our work among the Indians in all our western states, before the Indians' Hope Committee. In the evening he repeated the pictures before the Evening Committee of the Woman's Auxiliary.

Our visiting Missionary from February 24th to March 7th, is the Reverend Benson H. Harvey. Mr. Harvey is the Canon-Missioner of the Cathedral of St. Mary and St. John, Manila, Philippine Islands. Canon Harvey is probably one of the best informed men in the Church on conditions in these far-off islands. He has served as substitute Missioner in many types of work in the Philippines, travelling from work with the head-hunting Igorotes of the far north to the neighborhood of the Mohammedan Moros, and even to the pagan Tururay of the far south. We are glad to welcome him to the Diocese.

✝

The Reverend William J. Woon, now Rector of St. Stephen's Church, Long Island, comes to us from March 7th to the 10th. The Reverend Mr. Woon is a former Missionary in our Western Domestic field. He is coming well recommended as a speaker.

✝

The need was $16,000. They had an outstanding clergyman as rector. A REAL Every Member Canvass was not necessary. So they had a short-cut substitute and the result was 270 pledges from 617 communicants for $6,812. Result, an unhappy rector, a discouraged vestry and a puzzled congregation. Then along came one who BELIEVED in an intelligent and thorough Every Member Canvass and persuaded them to do it. Result, $16,315 from 522 pledges. This is one of our true stories for 1937.

✝

One of the least-known societies in the Church is the Friends of Moslems, with headquarters in Hankow, China. Its members are Americans and others in China and the United States. They have increased in number from 42 in 1927, to 425 in 1937. They are interested in the Church's work among Moslems in China, a small work, so far, in a vast field. The Rev. Claude Pickens is secretary of the Society and is the only Missionary of the Episcopal Church who gives full time to Moslem work. Here in this country on his furlough, Mr. Pickens is assisting Dr. Franks at St. Stephen's Church.

✝

Although infant mortality in the Philippines' Mountain Province is still about 50 per cent, which means that half the babies die before reaching the age of two years, the rate has been reduced from 90 per cent since our mission began to work there.

✝

Only one child in a certain Nevada town had ever seen a Church building; none had ever been in one. Bishop Jenkins says that in his Missionary district there are no "fancy religions," there is no religion at all. "We must take it there to all those people."

✝

Interested women from Philadelphia will attend the National Peace Conference, to be held in the Hotel Washington, Washington, D. C., March 23rd-26th, when they will consider recommendations presented by a distinguished committee of economists.

✝

Mr. Paul Laws, a native Igorot, now a student at the General Theological Seminary, will address the Foreign Committee of the Women's Auxiliary, on Wednesday, March 16th, at 10.30, in the Church House.

FREDERICK P. HOUGHTON.

Here and There Around the Diocese

When Mr. Paul Rusch, General Secretary of the Brotherhood of St. Andrew in Japan, left us a few weeks ago on his return to Japan, he took with him three albes, amices and girdles, the gifts of St. Luke's, Germantown, St. James', Philadelphia, and the Diocesan Altar Guild.

These vestments are to supplement vestments given Mr. Rusch by the Diocesan Altar Guild of New York.

The Diocesan Altar Guild meets regularly on the third Monday of the month in Church House, at 2.30 o'clock.

At the last meeting Bishop and Mrs. H. P. Almon Abbott, D.D., of Kentucky, were guests and both addressed the meeting.

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The Diocesan Altar Guild is very actively engaged in taking care of the Altar of the Cathedral. This is being done at the request of Father Niblo, Canon Residentiary. Various parishes are supplying the necessary linens, and recently a very beautiful set of white vestments was given to the Cathedral.

Deaconess Alice had engaged the interest of those residing near the Cathedral and they supply the flowers for the Altar.

—

The Reverend J. Jarden Guenther is stirring things up among the students at Swarthmore College. When Bishop Gilman was here he had a fine group of students out to meet the Bishop and a very interesting conference on missions.

Shortly after that seventy students and young people of the parish were entertained at supper by the Reverend and Mrs. Guenther, and then were addressed by Captain Christopher J. Atkinson, of the Church Army.

Then on Sunday evening, February 13th, twenty-seven students from the college representing twelve foreign countries were again the supper guests of the Reverend and Mrs. Guenther at the rectory. Most of the young people were foreign born, some were the sons and daughters of American parents now living abroad, one man had transferred to Swarthmore from Germany only a few days before. The other countries represented in the group were India, Palestine, Japan, China, Turkey, France, Spain, Cuba, Holland, England and the Virgin Islands. Other interesting guests of the evening were Dr. and Mrs. Richard Salomon and Dr. Hans Wallach, German Jewish refugees. Dr. Salomon and Dr. Wallach are teaching this year at Swarthmore.

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The Rectors of the parishes in the Diocese are cordially invited to send in any items of interest about their parish for printing in the CHURCH NEWS.

On April 26th will come into this country, Mrs. Woodward, of the London headquarters of the Mothers' Union. Mrs. Woodward has been connected with the society for twenty-five years, and is an interesting and very fine speaker. It is hoped that a general meeting may be arranged during the week of April 25th to be held at the Church House. Look in the April issue of the CHURCH NEWS for the date.

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Sisters of the Holy Nativity, 110 N. Woodstock Street, Philadelphia, Pa., have inexpensive Easter Cards for sale, and will be glad to show them at any time upon request.

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In February, 1937, under the direction of the late Rev. Howard R. Weir, a Missionary Bazaar was organized and carried through so successfully that the same committee, with one or two additions, felt justified in continuing as Mr. Weir had planned what had proved to be such a worth-while project and means of raising money to meet the quotas of the five branches of the Parish Auxiliary. Although we felt it hard to carry on without the inspiration and leadership of our late Rector, we nevertheless felt that the work that meant so much to him and had caused him such deep satisfaction should be continued in his memory. While the amount realized this year will probably not equal that of last year, from present indications, it will approach a sufficiently considerable sum to be quite well worth the effort expended.

Mrs. Seymour Davis, Chairman of the Bazaar, did a magnificent piece of work in organization and in publicity. Her serious illness and sudden death casts a sad gloom upon what would otherwise have been a most successful enterprise.

The fine spirit of co-operation shown by all of the women of the parish cannot be too highly praised. Every department worked up to a high standard of excellence and the spirit of co-operation and enthusiasm never lessened under the pressure of hard work and continued effort for several months before the Bazaar took place.

The Committee in charge was as follows: Mrs. Seymour Davis, Chairman; Mrs. William W. Arnett, Vice Chairman; Mrs. George M. Laws, Treasurer; Mrs. Benjamin R. Hoffman, Mrs. Richard D. Wood, Mrs. Frank T. Patterson, Miss Ellen Morris.

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Beginning Sunday afternoon, March 6th, at 4.30, and continuing every evening through Friday of that week at 8 P. M., the Rev. Allen G. Whittemore, Superior of the Order of the Holy Cross, will conduct a School of Prayer at St. Luke's Church, Germantown. This will consist of a period of instruction, and a period for questions on prayer life, each session closing with a conducted meditation by Fr. Whittemore. These Schools of Prayer are something new in the Church, but are being held more and more, based on the conviction that the prayer life is fundamental to all spiritual growth.

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"Day by Day" for Lent can be purchased in Room 22. Single copies 5 cents; 25 or more copies 3 cents. Other pamphlets can be obtained in Room 30.

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St. Paul's, North Penn, the youngest Colored Mission in the Diocese, is forming a Junior Choir. They need a dozen cottas and black cassocks, and would greatly appreciate any gift applying to this need. They can be sent in care of Dean Stockman, at the Mission, 2251 W. Cumberland Street.

(*Continued on page 191*)

THE ANNUAL CONVENTION

The Committee on Dispatch of Business, in accordance with the Resolution of 1937 and with the approval of the Chancellor, have arranged for the assembling of the Annual Convention in the Church of The Holy Trinity, at 5 P. M., on Monday, May 2nd, for organization and business through "Elections where only a sufficient number have been nominated." The Bishop's Dinner to the Deputies will follow at 6.30 P. M., and the Bishop's annual address at 8 P. M. At 9 A. M. on Tuesday there will be the usual service and the first ballot will be taken at 10 A. M., when the Convention will continue with the balance of the business.

This means that this year the Canons MUST be complied with so far as lay representation is concerned. No names of parishes can be added to the list of voters, except by action of the Convention, after April 30th; parish reports and certificates for lay deputies must be in, assessments paid before that time to qualify.

RICHARD J. MORRIS,
Secretary.

Daily Noon-Day Lenten Services—1938

BROTHERHOOD OF ST. ANDREW

Locust Street Theatre
Locust St. west of Broad
Services begin 12.30 P. M.

Monday to Friday, March 7th-11th —Rt. Rev. Wallace J. Gardner, D.D., Bishop Coadjutor, Diocese of New Jersey.

Saturday, March 12th—Rev. Charles H. Urban, Rector of St. Barnabas' Church, Haddington.

Monday to Friday, March 14th-18th —Very Rev. Kirk B. O'Ferrall, D.D., Dean of St. Paul's Cathedral, Detroit.

Saturday, March 19th—Rev. Harvey D. Butterfield, Rector of Christ Church, Media, Pa.

Monday to Friday, March 21st-25th—Rev. Joseph Fort Newton, D.D., Litt.D.

Saturday, March 26th—Rev. Franklin Joiner, D.D., Rector of St. Clement's Church.

Monday to Friday, March 28th-April 1st—Very Rev. N. R. High Moor, M.A., D.D., Dean of Trinity Cathedral, Pittsburgh, Pa.

Saturday, April 2nd—Rev. John R. Hart, Ph.D., Rector of Washington Memorial Chapel, Valley Forge, and Associate Rector of St. Stephen's Church, Philadelphia.

Monday to Saturday, April 4th-9th, incl.—Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

Monday to Friday, April 11th-15th —Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Easter Even, Saturday, April 16th—Rev. William O. Roome, Jr., Church of The Messiah, Philadelphia.

REGIONAL CONFERENCE OF THE AMERICAN CHURCH UNION

A large congregation attended the Regional Conference held in St. Elisabeth's Church on Washington's Birthday under the auspices of the American Church Union, in the interest of Missionary Work. The Very Reverend Allen Evans, D.D., Dean of the Philadelphia Divinity School, was the preacher. The Celebrant of the Mass was the Reverend Roger Anderson of Waterbury, Conn. He was assisted by the Reverend Alfred M. Smith and the Reverend Ralph E. Coonrad.

Luncheon was served in the Parish House, and in the afternoon Hon. Clinton Rogers Woodruff spoke of the early history of St. Elisabeth's Parish. Mr. Howard R. Patch, Professor of English at Smith College, then made a very interesting address on the relation of religion to the need of man today.

CHRIST CHURCH

Second Street above Market
12.30 to 12.55 P. M.

Monday to Friday, March 7th-11th —Rev. Louis W. Pitt, St. Mary's Church, Ardmore, Pa.

Saturday, March 12th—Rev. John M. Weber, St. James' Church, Hestonville.

Monday and Tuesday, March 14th-15th—Rev. Reginald G. Davis, Church of Our Saviour, Jenkintown.

Wednesday and Thursday, March 16th-17th—Rt. Rev. Francis M. Taitt, D.D., L.L.D., Bishop of Pennsylvania.

Friday, March 18th—Rev. Frederick W. Blatz, St. Peter's Church, Philadelphia.

Saturday, March 19th—Rev. William H. Fryer, Holy Sacrament, Highland Park, Pa.

Monday and Tuesday, March 21st-22nd—Rev. Frederick P. Houghton, D.D., Executive Secretary of the Diocese of Pennsylvania.

Wednesday and Thursday, March 23rd-24th—Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

Friday, March 25th—Rev. Hugh E. Montgomery, Church of the Good Shepherd, Germantown.

Saturday, March 26th—Rev. Louis E. Fifer, Resurrection, Philadelphia.

Monday to Wednesday, March 28th-30th—Rev. James A. Mitchell, Englewood, N. J.

Thursday and Friday, March 31st-April 1st—Mr. Coleman Jennings, Washington, D. C.

Saturday, April 2nd—Rev. David Holmes, St. Andrew's Church, Philadelphia.

Monday and Tuesday, April 4th-5th—Rev. John M. Groton, Philadelphia Divinity School.

Wednesday to Friday, April 6th-8th —Rev. Charles W. Sheerin, D.D., Chattanooga, Tenn.

Saturday, April 9th—Rev. Robert C. Hubbs, St. Ambrose Church, Philadelphia.

Monday, April 11th—Rev. Louis C. Washburn, S.T.D., Christ Church, Philadelphia.

Tuesday and Wednesday, April 12th-13th—Very Rev. Allen Evans, D.D., Dean, Philadelphia Divinity School.

Thursday, April 14th—Rev. Louis C. Washburn, S.T.D., Christ Church, Philadelphia.

Friday, April 15th—Rev. Percy R. Stockman, Dean, North Philadelphia Convocation.

Saturday, April 16th—Rev. W. Roulston McKean, Christ Church, Philadelphia.

ST. STEPHEN'S CHURCH

Tenth Street above Chestnut
"Where Lenten Noon-Day Services Began"
Beginning 12.30 o'clock
Closing 12.55 Precisely

March 7th-11th, incl.—Rev. Joseph Fort Newton, D.D., Philadelphia, Pa.

Saturday, March 12th—Rev. James M. Niblo, St. John's, Norristown.

March 14th-18th, incl.—Rev. Hubert A. Woolfall, St. Louis, Mo.

Saturday, March 19th—Rev. Charles H. Long, Zion Church.

March 21st-25th, incl.—Rev. Luke M. White, D.D., Montclair, N. J.

Saturday, March 26th—Rev. John R. Hart, Ph.D., St. Stephen's Church.

March 28th-April 1st, incl.—Rev. Beverley D. Tucker, D.D., Richmond, Va.

Saturday, April 2nd—Rev. James M. Collins, Church of The Atonement.

April 3rd-8th, incl.—Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, Ky.

Saturday, April 9th—Rev. W. Brooke Stabler, Chap., University of Pennsylvania.

April 11th-14th, incl.—Rev. John C. Runkle, Eastville, Va.

April 15th, Good Friday—Rev. Vincent C. Franks, D.D., St. Stephen's Church.

Saturday, April 16th—Rev. John R. Hart, Ph.D., St. Stephen's Church.

MEN'S ANNUAL CORPORATE COMMUNION

The Annual Washington Birthday Men's Corporate Communion Service was held at Holy Trinity Church, February 22nd at 8 o'clock, with about 200 men in attendance.

The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, was the Celebrant, and was assisted by the Rev. Messrs. B. J. Rudderow, W. O. Roome, and C. H. Reese.

After the service about 100 men adjourned to the Penn Athletic Club for breakfast. Mr. John Goheen, President of the local assembly of the Brotherhood of St. Andrew, presided. Bishop Abbot made a brief address, and was followed by Dr. John W. Wood, D.C.L., Executive Secretary of the National Department of Foreign Missions. Added interest was given to Dr. Wood's talk as he named many of the early communicants of this Church and their contribution to the missionary work of the whole Church.

The frontispiece is a picture of Mrs. Margaret Longid and her first-born child. Canon Harvey of the Philippine Islands, who has just finished a ten-day visitation in the Diocese, frequently referred to Mrs. Longid and her husband in his addresses.

Diocesan Lenten Services

A Diocesan Preaching Mission will be held on Thursday evenings during Lent, excepting Maunday Thursday, at eight o'clock, in the Church of the Holy Trinity, 19th and Walnut Streets, Philadelphia. The services are held under the auspices of the Diocesan Commission on Evangelism.

The music at the services will be led by the choir of the Church of the Holy Trinity, except on March 31st, when the special choir of the Girls' Friendly Society will sing.

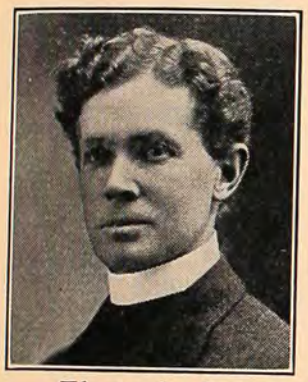
In order to aid in making these services truly diocesan, a number of diocesan organizations are co-operating, each organization sponsoring one of the services as its own. The following organizations are assisting in this way:

March 3rd: The Diocesan Altar Guild.
March 10th: The Woman's Auxiliary.
March 17th: The Brotherhood of St. Andrew.
March 24th: The Young People's Fellowship.
March 31st: The Girls' Friendly Society.
April 7th: The Church Club.

At each of the services there will be features appropriate to the society which is the sponsor for that service, and where it is possible, members of the society will take part in the service.

It is hoped that these services will increasingly develop a diocesan consciousness, and a corporate diocesan worship. They are the only general services of the diocese as a whole during Lent, and they have been placed on Thursday evenings so that there will be no interference with parish services. They offer an opportunity, not only to listen to the message of spiritual leaders of the Church, but to gather together in a body representing the whole diocese for a service of worship and praise.

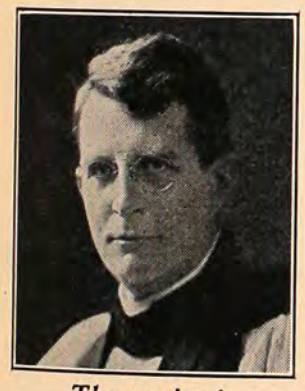
March 3rd



The Rt. Rev. George William Davenport, D.D., S.T.D., Bishop of Easton, was born in Brandon, Vermont, and graduated from Hobart College and the General Theological Seminary. He has been Rector of parishes in Baltimore, New York, Richmond Hill, Long Island, Astoria, Danbury, Connecticut, and Burlington, Vermont. For two years he was Missionary Secretary of the Province of New England, and for one year, Executive Secretary of the Seaman's Church Institute of America. He was elected Bishop of Easton, Maryland, in 1920.

The service is sponsored by the Diocesan Altar Guild

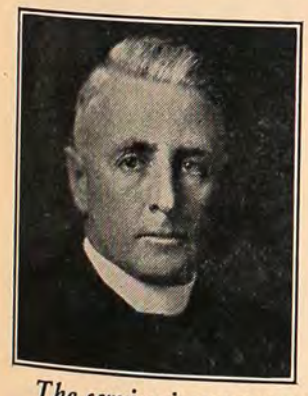
March 10th



The Very Rev. Noble C. Powell, D.D., was born in Alabama, and is a graduate of the University of Virginia and the Virginia Theological Seminary. He has been Rector of parishes in Charlottesville and Baltimore, and was a member of the Standing Committee of the Diocese of Maryland and a deputy to the General Convention in 1934. He now holds the important positions of Dean of the Cathedral of S.S. Peter and Paul at Mount St. Albans, Washington, D. C., and of Warden of the College of Preachers.

The service is sponsored by the Woman's Auxiliary of the Diocese

March 17th



The Rev. Charles Townsend, Jr., D.D., was born in New Jersey, and is a graduate of Princeton and of the General Theological Seminary. He has been Rector of parishes in Plainfield, Bordentown and Rosemont. As Rector of the Church of the Good Shepherd, Rosemont, he was a leader in the Diocese of Pennsylvania, and is known and appreciated in Philadelphia. He is the author of "The Lord's Service." For some years he has been Rector of St. Stephen's Church, Providence, Rhode Island.

The service is sponsored by the Brotherhood of St. Andrew

March 24th

The Rev. S. Tagart Steele, Jr., D.D., was born in Baltimore, and is a graduate of Harvard and of the General Theological Seminary. He has received the honorary degree of D.D. from the University of Maryland. During the Great War he was Chaplain of the 316th Engineers, taking part in the Ypres Lys offensive. He has served in parishes in New York City, Morristown and Baltimore. At present he is Vicar of the Chapel of the Intercession, Holy Trinity Parish, New York City.

The service is sponsored by the Young People's Fellowship

March 31st

The Rev. Charles Wesley Lowry, Jr., Ph.D., was born in the Indian Territory, and is a graduate of Washington and Lee University and of the Episcopal Theological Seminary. He has received the degree of A.M. from Harvard, and that of Ph.D. from Oxford. At present he is a professor in the Virginia Theological Seminary.

The service is sponsored by the Girls' Friendly Society

April 7th

The Very Rev. Milo Hudson Gates, D.D., was born in Massachusetts, and is a graduate of Amherst and of the General Theological Seminary. He has received honorary degrees from the University of the South, St. Stephen's College, and Columbia University. He has served in parishes in Ipswich, Mass., Cohasset, Mass., and New York City, and has been Warden of the New York Training School for Deaconesses. At present he is the Dean of the Cathedral of St. John the Divine, New York City.

The service is sponsored by the Church Club of the Diocese

DIOCESE OF PENNSYLVANIA

BUDGET FOR 1938

		Actual Expenditures 1937	*Estimated Budget 1938*	*Increase or Decrease*	
I. Diocesan Assessments					
1. Episcopal Fund and Episcopal Residence Fund		$21,915.95	$22,343.00	$427.05	I
2. Convention Fund and Church House Fund		20,610.24	14,946.00	5,664.24	D
3. Sustentation Fund		14,766.29	16,000.00	1,233.71	I
Total for Assessment		$57,292.48	$53,289.00	$4,003.48	D
II. Budget for Maintenance					
Diocesan Maintenance.					
1. *Department of Missions:*					
(1) Convocational Missions:					
a. Chester		$9,693.29	$10,180.00	$486.71	I
b. Germantown		12,200.93	13,025.05	824.12	I
c. Norristown		6,188.00	8,002.68	1,814.68	I
d. North Philadelphia		15,482.66	14,058.37	1,424.29	D
e. South Philadelphia		7,110.99	6,715.00	395.99	D
f. West Philadelphia		4,105.85	4,010.12	95.73	D
		$54,781.72	$55,991.22	$1,209.50	I
(2) Chaplains:					
a. Galilee Mission		$1,290.00	$1,290.00	.....	
b. State College		537.50	537.50	.....	
c. Mont Alto		579.44	579.44	.....	
		$2,406.94	$2,406.94		
(3) Archdeacons		2,431.32	1,964.04	$467.28	D
(4) Automobile Replacement		200.00	500.00	300.00	I
(5) Deans' Contingent Fund for Missions		608.57	500.00	108.57	D
Total for Department of Missions		$60,428.55	$61,362.20	$933.65	I
2. *Department of Religious Education:*					
(1) Salary of Office Secretary		1,082.88	1,100.00	17.12	I
(2) Commission on Teacher Training		393.27	500.00	106.73	I
(3) Sundry Office Expenses		84.11	110.00	25.89	I
(4) Field Worker, 10 months		1,354.64	1,500.00	145.36	I
(5) Postage for Total Department (all Commissions)		129.94	105.00	24.94	D
(6) Promotion of Special Leaders' Meetings and Vacation Church Schools		73.18	.....	73.18	D
		$3,118.02	$3,315.00	$196.98	I
Less Income		324.79	444.24	119.45	I
Total Department of Religious Education		$2,793.23	$2,870.76	$77.53	I
3. *Department of Christian Social Service:*					
(1) Philadelphia Federation of Churches		$100.00	$100.00	.....	
(2) Central Council Diocese of Pennsylvania		100.00	100.00	.....	
(3) Incidentals		127.04	150.00	$22.96	I
(4) State Council of Churches		100.00	100.00	.....	
Total for Department of Social Service		$427.04	$450.00	$22.96	I
4. *Department of Publicity:*					
(1) Salaries		$4,032.77	$1,900.00	$2,132.77	D
(2) Expenses		96.78	70.00	26.78	D
Total Department of Publicity		$4,129.55	$1,970.00	$2,159.55	D
Mr. Warnock's Salary for 2 months at $300.00 per month	$600.00				
From September to December, inclusive, new Director's Salary, 4 months at $225.00 per month	900.00				
*Pro. Salary of Assistant through the year	400.00				
Miscellaneous Office Expense	70.00				
	$1,970.00				
5. Commission on Recruiting for the Ministry		$1,415.00	$2,000.00	$585.00	I
6. Church Work among the Deaf		2,283.78	2,283.76	.02	D
7. Interest on Mortgages (guaranteed by Council):					
(1) St. George, Richmond		1,200.00	1,200.00	.....	
(2) St. Barnabas, Germantown		480.00	540.00	60.00	I
(3) Zion Church, Logan		900.00	825.00	75.00	D
(4) Glenside		600.00	600.00	.....	
(5) House of Prayer, Branchtown		750.00	750.00	.....	
Total for Interest on Mortgages		$3,930.00	$3,915.00	$15.00	D
8. Office of the Vice-President		$868.58	460.00	408.58	D
*Pro. Salary of a Secretary	$360.00				
Miscellaneous Office Expenses	100.00				
	$460.00				

* Wherever the word "Pro." appears it means the pro-rata salary for that office.

BUDGET FOR 1938—*Continued*

		Actual Expenditures 1937	Estimated Budget 1938	Increase or Decrease	
9. Office of the Executive Secretary		5,685.47	7,677.00	1,991.53	I
Salary and Rent of Executive Secretary	$6,000.00				
Pension Fund Premium on same	450.00				
*Pro. Salary of Secretary	880.00				
Stationery and Printing	135.00				
Postage	177.00				
Miscellaneous Office Expenses	35.00				
	$7,677.00				
10. Office of the Treasurer		7,411.62	7,917.00	505.38	I
*Pro. Salary Financial Secretary	$4,350.00				
*Pro. Salary of a Secretary	1,123.00				
*Pro. Salary Head Bookkeeper	1,000.00				
*Pro. Salary Assistant Bookkeeper	546.00				
Office Incidentals	325.00				
Stationery and Printing	629.00				
Postage	225.00				
Miscellaneous Office Expenses	169.00				
	$8,367.00				
Less credit for amount received from Church Properties Fire Insurance Corporation for services to it	450.00				
	$7,917.00				
11. Office of the Field Department		$1,118.78	$500.00	$618.78	D
12. Contingent Fund		8,007.36	2,000.00	6,007.36	D
13. Church Training and Deaconess House		500.00	500.00	.....	
14. Church Work at University of Pennsylvania		2,500.00	2,000.00	500.00	D
(The amount granted by the Diocese is toward a total expenditure for 1938 of $7,865. The Diocese will contribute $2,000. About $1,200 will be obtained from income from investments, and the remainder will be raised by a committee of laymen serving under a priest in charge of the work, the Rev. William B. Stimson.)					
15. Seamen's Church Institute, toward Salary and Pension of Chaplain		$3,225.00	$2,633.75	$591.25	D
16. City Mission: Salaries		10,775.00	11,973.34	1,198.34	I
Court Work		4,000.00	4,000.00	.....	
Church Work among the Blind		677.95	700.00	22.05	I
(The City Mission employs clergymen, lay readers, and others for Chaplain's work among such groups as prisoners and those in hospitals. It cares for children awarded to it by the Municipal Court. A large part of the expense of these two services is met by income from investments. The Diocese is asked to supply the remainder needed. The item "salaries" above is toward salaries of Chaplain and lay readers. The item "Court Work" explains itself.)					
17. Church Farm School		$15,000.00	$12,000.00	$3,000.00	D
18. Interest on Mortgage, St. Giles, Stonehurst		1,320.00	880.00	440.00	D
19. Taxes, Interest on Mortgages and Repairs to Diocesan Properties		3,818.25	4,226.60	408.35	I
West Philadelphia:					
Taxes, Beloved Disciple Mission	$115.00				
Taxes, Lot 33rd Street and Woodland Avenue	504.00				
Taxes, St. Monica and Repairs, 48th Street and Haverford Avenue	800.00				
Repairs, Beloved Disciple	500.00				
	$1,919.00				
South Philadelphia:					
Taxes and Interest on Mortgages, St. Elizabeth and Transfiguration	638.58				
North Philadelphia:					
Taxes, Lot s. w. Corner 3rd and Dauphin Streets	256.02				
Interest on Mortgage, Holy Redeemer, Polish	588.00				
Germantown:					
Ascension, Rhawnhurst, Interest on Mortgage	600.00				
St. John Mission, Oak Lane, Interest on Mortgage	225.00				
	$4,226.60				
20. Repayment in ten installments amount advanced the Diocese to pay mortgage claim on account of St. John the Divine		$500.00	$500.00	.....	
21. Total Maintenance Budget of the Diocese		$140,815.16	$132,819.41	$7,995.75	D
22. National Council Maintenance		140,143.74	132,819.41	7,324.33	D
23. Total		$280,950.90	$265,638.82	$15,320.08	D
24. Episcopal Hospital (Designated funds for Diocese only.)		21,770.56	26,000.00	4,229.44	I
25. Church Extension Fund (Designated funds for Diocese only.)		5,908.42	6,000.00	91.58	I
26. Bishop's Bricks Fund (Designated funds for Diocese only.)		677.92	1,000.00	322.08	I
27. Total		$28,356.90	$33,000.00	$4,643.10	I
28. Total for Maintenance		305,617.02	298,638.82	6,978.20	D
29. Accumulated Diocesan Deficit		7,552.69	.....	7,552.69	D
30. Reduction of Mortgages on Missions		10,427.66	.....	10,427.66	D
31. Drama of Missions		.....	7,500.00	7,500.00	I
Grand Total		$323,597.37	$306,138.82	$17,458.55	D

* Wherever the word "Pro." appears it means the pro-rata salary for that office.

75th Anniversary, Evangelical Education Society

Twenty-three Dioceses and Missionary Districts of the Church, including Hankow, China, were represented by the 200 men and women who registered at the Conferences held in Holy Trinity Parish House, on February 8th and 9th, as part of the celebration of the 75th Anniversary of the Evangelical Education Society. The Rt. Rev. Joseph Wellington Hunkin, D.D., Bishop of Truro, was present as the special guest of the Society. Other Bishops present were Bishop Taitt, Bishop Gravitt, Bishop Seaman, Bishop Gilbert and Bishop-elect Brown of Southern Virginia.

The Right Reverend Joseph Wellington Hunkin, D.D., Bishop of Truro.
Picture taken in the Isles of Scilly.

The celebration opened with a Conference on Tuesday afternoon at which addresses were made by the Rev. Carl E. Grammar, President of the Society, Bishop Seaman, and the Rev. Alexander G. Cummins.

In the evening a dinner was held at the Bellevue-Stratford Hotel. This was preceded by an informal reception to the Bishop of Truro and officers of the Society.

Three hundred and twenty people attended the dinner at which addresses were made by Bishop Taitt, Bishop Gravitt, the Rev. Robert C. Wells, President of the Philadelphia Federation of Churches, the Bishop of Truro and the Rev. Phillips E. Osgood.

Speakers at the Conferences on Wednesday were Prof. W. Starr Myers of Princeton University, Rev. W. L. Caswell, Rev. Robert O. Kevin, Rev. Charles W. Lowry, Rev. Beverley D. Tucker, Rev. Edmund L. Lee, Dean Frederick C. Grant and Dean W. E. Rollins.

Bishop Taitt made the address at the Devotional Service in Holy Trinity Church at noon on Wednesday. In the evening the celebration came to a close with a stirring service in Holy Trinity. The sermon at this service was preached by the Bishop of Truro, who presented in a masterly fashion the subject of Evangelicalism in the past and the urgent need of the Evangelical principles in the future. The Bishop's sermon is printed in this issue of the CHURCH NEWS.

Perhaps the outstanding feature of the celebration was the uniformly high intellectual level of the papers presented by the invited speakers. This was constantly remarked on all sides. These papers will be printed at a very early date for general distribution. Readers of the CHURCH NEWS may receive printed copies by making request of the Evangelical Education Society, 130 South 22nd Street, Philadelphia.

CHURCH OF THE ATONEMENT CELEBRATES NINETIETH ANNIVERSARY

The Church of the Atonement, 47th and Kingsessing Avenue, Rev. James M. Collins, Rector, is celebrating this year its 90th Anniversary. An Anniversary Service was held on January 30th with a large congregation in attendance. The Rector preached the third of a series of historical sermons recounting the development of the Church from its beginning as a small group of people meeting in the Chapel of Wills Hospital in Logan Square. A generous Thank Offering was given at this Service to be used towards payment of a small mortgage.

On Thursday, February 3rd, an Anniversary Dinner was held in the parish house. More than 180 people were present. Among them were Bishop Taitt, Rev. Dr. Charles W. Shreiner, former Rector of the Parish; Rev. E. J. Harry, whose first year in the Ministry was spent as an assistant to Dr. Shreiner; Rev. Percy R. Stockman, who was baptized in the old Church at 17th and Summer Streets, and as a boy sang in the Choir there; the Rev. Charles H. Long, who has officiated many times in the Church in the absence of the Rector, and the Rev. Philip J. Steinmetz, S.T.D., who made the principal address of the evening on "The Art of Living."

The Church of the Atonement removed in 1900 from 17th and Summer Streets to its present location while the Rev. I. Newton Stanger, D.D., was Rector and was merged with St. Paul's Mission, a congregation worshipping in the present Parish House which had been erected to serve as a Chapel. This congregation had grown out of a group of people meeting in the Chapel of our Divinity School, then located at 50th and Woodland Avenue. The new congregation continued the name, Church of the Atonement, and the present Church was built as a memorial to the Rev. Benjamin Watson, D.D., for more than thirty-two years Rector of the Parish.

CONFIRMATIONS, JAN. 20 TO FEB. 15, INCLUSIVE

Jan.		
20.	Advocate, Philadelphia	9
23.	S. Timothy, Roxborough	26
23.	S. James-the-Less	39
23.	Christ and St. Michael	31
26.	S. Simeon	27
27.	S. Titus, Elmwood	13
30.	Trinity, Oxford	28
30.	St. Luke, Germantown (including 1 for St. John Baptist	26
30.	S. Mark, Frankford	44
Feb.		
2.	Valley Forge Memorial Chapel	21
4.	S. Paul, Chestnut Hill	17
6.	Christ, Upper Merion	8
6.	S. Luke and The Epiphany	2
6.	S. Barnabas, Haddington (including 1 received)	20
6.	S. Andrew, West Philadelphia	4
6.	Nativity Chapel, Germantown	12
6.	S. Mary Chapel	21
8.	Redeemer, Andalusia	7
9.	Resurrection, Mayfair	14
9.	S. Paul, Oaks	9
10.	S. Luke, Newtown	6
11.	S. Augustine	22
13.	S. Paul, Overbrook	13
13.	S. George, West Philadelphia	13
13.	Phillips Brooks Chapel	20
13.	S. George, Richmond	22
13.	S. George, Venango	20
13.	S. Luke, Kensington	59

ST. STEPHEN'S CHURCH

Tenth Street above Chestnut has inaugurated a new religious broadcast over Station WIP every Sunday morning, between 9.30 and 10 o'clock. The Broadcast is electrically transcribed and includes the sermon of the previous Sunday with the service and music. The Rev. Vincent C. Franks, D.D., is the Rector.

Evangelicalism and Life

Sermon delivered at the 75th Anniversary Service of the Evangelical Education Society at Holy Trinity Church, Philadelphia, February 9, 1938, by the Rt. Rev. Joseph Wellington Hunkin, D.D., Lord Bishop of Truro.

With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. (Gal. V. 1.)

In my Cornish garden, sloping south above the little city of Truro, is a great shapely lime tree, one of the finest in the county. The soil and climate suit it, it has plenty of room and has been allowed to grow freely; and it lives in my mind as a picture and example of true freedom—liberty to be the best lime tree it can be, to develop the potentialities of its nature, to grow strong and well proportioned and to bring forth an abundance of fragrant honey-laden flowers.

St. Paul is here speaking out of his own experience. He had been in bondage, pressed down by a legal system and by his own reaction against it. But now that he had given himself in love and trust to Christ he had found release, freedom to be the best he was capable of being.

St. Paul had learned Christ aright. There is a wonderful greatness about Christ's attitude to the business of life, a magnificient spaciousness and breadth. He left His followers no detailed rules. In His own life He showed the great principle of love to God and man, and this He enjoined on His disciples. But they must work out the principle for themselves: He would not do their thinking for them. On one occasion He said to the multitude listening to Him, "Why even of yourselves judge ye not what is right?" (St. Luke XII: 57.)

And St. Paul discovered that his newfound devotion to Christ gave him unexpected power to perceive and to do what was right. Single-hearted devotion to Christ finds its natural expression in thoroughness. "Not with eye service as men pleasers"—St. Paul is addressing slaves—"but in singleness of heart. . . . Whatsoever ye do, work heartily, as unto the Lord, and not unto men . . . ye serve the Lord Christ." (Col. III: 22-25.) Very soon, however, was that singleness, that single-hearted devotion to Christ, assailed. The same word in the Greek occurs in II Cor. XI: 3: "I fear lest by any means . . . your minds should be corrupted from the *simplicity* . . . that is toward Christ." The corrupters at Corinth were teachers who arrogated to themselves an authority greater than St. Paul's and overlade the fundamental simplicity of the Gospel with theories and regulations. In Galatia St. Paul's chief opponents insisted that Christians were bound by the Jewish law of circumcision. At Colossae the dangerous influences seem to have been those of some kind of Mystery Religion. The little Christian society was surrounded by such influences. We can trace them in the quasi-magical view of the sacraments against which St. Paul warns the Corinthians. (I Cor. X: 1-6.) Gradually these views gained ground, and were encouraged by the unguarded language of rhetorical Christians like Ignatius, who apparently is responsible for the unfortunate phrase "the medicine of immortality." And as we move down the years we see shades of the prison-house begin to close upon the growing church.

The earliest Christian society had no officials known as priests. The word "hiereus" in the New Testament is never used of a Christian minister but only of the whole company of believers. The corresponding Latin word "sacerdos" was first regularly applied to the ministry by Cyprian in the third century, and in the Greek tradition it was not until the fourth century that the term hiereus was used of the celebrant of the Eucharist.

The nature of the Eucharist began to be defined in the ninth century, and the doctrine finally reached the theory of transubstantiation, expounded with characteristic precision by St. Thomas Aquinas and accepted by the Council of Trent. In the thirteenth century auricular confession to the priest was made obligatory. It is curious to reflect that while the Lord's Supper was instituted at a meal in the evening, from comparatively early times it became a rule to receive the consecrated elements fasting: and that while the original Supper in the Upper Room was so simple and informal, the Sarum Missal—to take one of the best known Missals in use in England before the Reformation—prescribed a complicated ritual which includes more than a dozen kissings and directs the celebrant to cross himself some thirty times during the service.

It is strange too that while St. Peter was himself a married man, the marriage of the clergy was early frowned on by the Church of the West which looked to him as the founder of the See to which it accorded the primacy. Not content with this primacy, the Bishop of Rome, in the middle ages, claimed universal authority.

And so the bondage grew. Not however, without some protests. Synesius of Cyrene, for example, refused to be separated from his wife when he was made a bishop early in the fifth century. Nor was the thread of a simpler Evangelicalism ever quite broken. It can be clearly traced, for instance, in St. Augustine. The Anglo-Saxon Aelfric in the eleventh century sided with Ratrannus against the Transubstantionism of Radbertus.

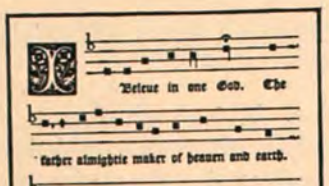
And all along the English Church preserved a certain independence. Instances may be quoted. William the Conqueror was the only king in Europe who foiled Hildebrand, and, as Professor Gwatkin points out, "he foiled him without even being rude to him." Lanfranc reformed the English Church and kept Papal centralization at arm's length. But for his own administrative purposes he brought from Bec to Canterbury a collection of canons, the main effect of which was to emphasize Papal supremacy over all units of the Universal Church; and in the course of the twelfth century the Canon law of the West was generally adopted in England.

This was the century in which Monasticism was perhaps at its best. In the thirteenth century, the century when the Mediaeval Church as a whole possibly reached its highest point, we have plenty of evidence that at least a degree of English independence was maintained. Robert Grossteste, Bishop of Lincoln (1235-1253), for example, respectfully but flatly refused to appoint one of the Pope's nephews to a canonry in his cathedral. "In a filial and obedient spirit," he said, "I disobey, I refuse, I rebel."

The next century not only saw a series of enactments which aimed at putting a limit to Papal encroachments, (Provisors 1351, Praemunire 1353), but also the intellectual revolt of John Wyclif (1324-1384), who attacked the doctrine of Transubstantiation from the philosophical point of view, and gave us the first English translation of the Latin Bible. It was an unglossed translation and was meant for the peasants and the craftsmen as well as the gentry. John Wyclif died in his bed at Lutterworth, but his greatest follower, John Huss, was condemned by the Council of Constance and burned to death in 1415.

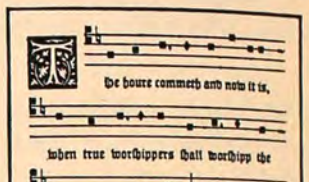
The whole mediaeval system was getting hollow and outworn. It was undermined with unreality. The clergy, for example, were professedly celibate; yet it was well known that even a prince of the church like Cardinal Wolsey kept an unofficial wife. I once heard Professor Gwatkin at Cambridge say that he had searched the period immediately preceding the Reformation in England for a simple Christian, and the only one he had been able to find was Henry VI, who, he added, was simple in more ways than one.

(*Continued on page 200*)



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



A Choirmaster Speaks Up

By J. STOKES LEED

(Mr. Leeds, Choirmaster and Organist in an Episcopal Church in another diocese, has for many years been working with volunteer choirs, and knows from experience the many difficulties that such choirs and their choirmasters must cope with. At the request of the Editor, he has frankly stated some of his views in the following article.—ED.)

We all like to give our troubles and problems an airing. There are two possible benefits—the first quite certain, the second more or less uncertain. The one is the good it does a person to "get them off his chest," and the other is that someone who can do something about the matter may hear of it and do what he can. An old negro parson told his people that most of their troubles never happened. My hairs have not been made gray by all the things to be mentioned here—some of the experiences related are those of friends in the same line of endeavor.

Let us first consider the relationship between the choirmaster and volunteer choristers. I'd like to go on record as commending those faithful, hard-working, unpaid choir singers who have done more for their churches than could be estimated, and without whom many choirmasters would not be choirmasters. I often wonder if the clergy and the members of congregations ever think on this matter. How little trouble it is for the church-goers and minister to commend the choir, now and then, for their faithful work, but how priceless to the choir are such commendations. One of the great troubles in a volunteer choir is irregular attendance at rehearsals and services, but I can never say enough for those faithful ones who year after year attend as regularly as they can, in good weather and bad, and without whom there often would be not a *poor* choir, but *no* choir at all.

I wonder if clergymen who do not plan in advance their services know what a trial they are to conscientious choirmasters. Their fault is greater than that: I am thinking of the loss in effectiveness of the Church's work. There are clergymen who are sticklers for adherence to the canons, but who come to the end of the week—yes, even to service time on Sunday—without having given the choirmaster the hymn list. Week after week of such negligence and lack of interest in the work of the choir causes great discouragement. Even though everyone knows many of the hymns, and our choirs can sing them acceptably on the spur of the moment, the hymn list is all the choirmaster may have to indicate the "color" or intent of the service. The latitude in the selection of music, if one follows the seasons, lessons, etc., is rather wide, and the effectiveness of the music of the service may be much reduced if the choirmaster does not know the minister's plans in advance.

It is hard to understand why many rectors are paid salaries that are five and six times what their choirmasters receive. A competent choirmaster has to pursue a long course of study, and must keep on "keeping abreast of things" just as much as a clergyman. His spiritual qualities, interests and efforts are as important in their way as those of the rector. But when we consider the inadequate remunerations received by most Church musicians, it is easy to understand why there are so many poorly equipped choirmasters in charge of our service music. No man can devote the necessary amount of time to the job on the salary paid in many churches; he must spend a great part of his time and energy in doing what else he can to bring his income up to a figure on which he can live.

Give us ministers who realize that it takes several weeks properly to prepare an anthem; that it takes careful consideration to arrange the musical parts of a service—ministers, therefore, who will plan with the choirmaster over periods of three or four months, to the end that their joint ministrations may be more effective. Give us enlightened Church people who appreciate the value of the work they expect of their choirs and choirmasters.

Are there things which clergymen and vestrymen could do to make choir membership more attractive, especially to the young people? Some churches give their choirs annual dinners, an annual picnic, tickets to a particularly good concert or play. Some vestrymen talk about the excellent qualities of choir and choirmaster, stressing the value in musical training derived from choir work. No doubt more live interest in the choir, in all its aspects, would go far toward improving our services and in eliminating the undesirable elements that stir up so much criticism.

What may the Church expect from its choir members? "I came not to be ministered unto, but to minister." Each chorister should consider himself a minister. He should keep up with the latest and best developments in his art. It *is* an art for a group of people to present the music of the services in such a manner that those in the pews get what they should get—what the Church wants them to have. If we present slipshod choir work, we cannot hope to make the slightest impression upon churchgoers.

Think for a moment on the matter of chanting—"O come, let us sing unto the Lord," "Blessed be the Lord God of Israel," "My soul doth magnify the Lord," and "Lord, now lettest Thou Thy servant depart in peace." These are used week after week. It is our job—our art—to see that the people in the pews get a new taste of the greatness of these canticles every time they hear them. This will not be the case if we continue some of the accustomed renderings. We must realize that the texts of these fine Church songs deserve meaningful presentation—more meaningful than they have sometimes received in the past.

The Psalms present a good opportunity to observe the effects of good chanting. I know a rector who would like the Psalms chanted every Sunday, and several of his choir members would like it. But a few think it would take away from the congregation some of their share in the service. The truth is quite to the contrary. I have yet to hear Psalms presented meaningly when recited by minister and congregation. But whenever I have heard them well chanted, the rendering of the text is such as to make an impression. Let us do all we can to educate our people to this.

Let us have a sufficient number of Church people endued with a desire to make use of their voices in the services; with a willingness to forget themselves, their personal conveniences and prejudices, their untutored preconceptions of

what is good Church music and what is the proper presentation of the same; a readiness to see the great opportunity they have of enhancing the teachings of the Church and thereby giving a better account of their stewardship.

The part of musicians in the Church service is serious and important—I believe it is as important as that of the clergymen. We should put great energy behind our efforts to make Church music minister in the service of Him who is the Truth and the Light.

DEMONSTRATIONS OF CHURCH MUSIC

Sponsored by the Commission on Church Music

During February, the Commission on Music of this Diocese sponsored two demonstrations of Church music, an experiment that had not before been tried here.

On Tuesday evening, February 15th, at the request of the Commission, Saint Peter's Choir presented parts of three settings of the music of the Communion Service, and also sang the complete service of choral evensong. This demonstration was given in Saint Peter's Church, the Rev. Frederick W. Baltz, Rector of Saint Peter's, officiating. The music was under the direction of the Choirmaster and Organist, Harold W. Gilbert.

The music used throughout the evening was chosen with a view to presenting simple Church music carefully rendered. All the music was of easy and medium grades of difficulty. The Communion Service music was as follows:

"Missa Parochialis," George Oldroyd
"Modal Setting," Martin Shaw
"Missa Sanctae Crucia," Everett Titcomb

During the service of Evening Prayer, the Merbecke Responses were sung, Psalm 104 was chanted to a modern type of Anglican pointing, and Hymn 480 was sung with a descant. The priest's part in the service was intoned by the Rector. Anthem settings used were as follows:

Magnificat and Nunc Dimittis (Founded on an old Scotch Chant), by Charles Wood
"O for a Closer Walk with God," C. V. Stanford
"With a Voice of Singing," Martin Shaw

The second demonstration sponsored by the Commission was held in Grace Church, Mt. Airy, on Wednesday evening, February 23rd. Through the courtesy of the Rector of Grace Church, the Rev. Dr. Charles E. Eder, and the co-operation of the Choirmaster and Organist, Newell Robinson, the Junior Choir of that church gave a demonstration of Church music in one, two, and three parts, illustrating what may be accomplished by a well-trained group of youthful singers. Their numbers were as follows:

Unison—
"Service," Alexander Rowley
Sanctus and Gloria, from "Missa Sancta Magdalena," Healey Willan
2-part—
"Children of the Heavenly King," Henry Purcell
"Now Thank We All Our God," Bach
"Lead Me, Lord," S. S. Wesley
2-part and 3-part—
"I Love Thy Kingdom" (Old German Chorale)
"In Joseph's Lovely Garden," Arr. by C. Dickinson
Canon by Tallis, Arr. by F. M. Christiansen

An important feature of the demonstration in Grace Church was the playing of thirteen organ numbers illustrating the kind of organ music that is suitable for use at Church services. These numbers were played by Mr. Robinson:

"Da Jesus au dem Kreuse standt," Samuel Scheidt
"Ach Herr, mich armen Sunder," Johann Kuhnau
"Fugue on Kyrie," Francois Couperin
"Voluntary" on Hymn 186, Henry Coleman
"Voluntary" on Hymn 264, Henry Coleman
"Prelude" on Hymn 17, Lloyd
"Prelude" on Hymn 544, Lloyd
Two Short Introductory Voluntaries, W. G. Alcock
Second Movement of Sonata I, Mendelssohn
"Our Father in Heaven," M. Dupre
"Wachet auf," S. Karg-Elert
"I Call to Thee, Lord Jesus Christ," Bach
"Salvation Now Is Come to Earth," Bach

The two events here mentioned are to be followed in the late spring by the annual Volunteer Choir Contest, for which Bishop Taitt presented a silver plaque.

At this time of the year all Sunday Schools are trying to find ways of raising money for their Lenten Offerings. We will be glad to make a proposition to you for taking subscriptions, whereby both you and the CHURCH NEWS will be benefited. For information write the CHURCH NEWS, 1016 Arch Street.

NEW RECTOR AT CHRIST CHURCH AND ST. MICHAEL'S, GTN.

Rev. W. Hamilton Aulenbach, of Bloomfield Hills, Mich., a native of Philadelphia, has been unanimously elected by the vestry as the new Rector of Christ Church and St. Michael's, Germantown.

Rev. W. Hamilton Aulenbach

Rev. Mr. Aulenbach succeeds Rev. Charles H. Collett, who died last November while visiting in Canada. His new church, with a congregation of 1200, is one of the largest in the Diocese.

The new rector, who will preach his first sermon on March 6th, was born here October 4, 1898, is a graduate of the Temple University Business School, Temple Preparatory School, Swarthmore College, and the Philadelphia Divinity School.

He was curate at St. Asaph's, Bala, and vicar at St. Andrew's, West Manayunk, from 1925 to 1927; assistant rector at St. Paul's, Flint, Mich., in 1927 and 1928, and since September, 1928, has been associate rector of Christ Church, Cranbrook, Bloomfield Hills, Mich. He served in the Navy during the World War.

Mrs. Aulenbach was formerly Miss Pearl Fultz, Drexel Hill. They have two children.

J. P. Morgan, Chairman of the Board of the Church Properties Fire Insurance Corporation, reported to the Directors of that affiliate of The Church Pension Fund that from an underwriting point of view the Corporation "has just completed the most successful year in its history." Nearly 3,000 Episcopal Churches and other ecclesiastical institutions are insured, at reduced rates, for a total of $81,000,000. The expense ratio of the Corporation has continued low, Mr. Morgan stated, and the experience with respect to fire losses has been very favorable.

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LENTEN WORK FOR THE ARMS AND LEGS

In their search for good-works to do during Lent Church people should not overlook the possibilities of physical labor as a Lenten exercise. Some of our women do that now by sewing for hospitals, homes and missions. But they are reaping only the corners of the field while there are left untouched broad acres where men as well as women might work. In India, not long ago, groups of Christian students went into villages and lived there during their vacation fighting dirt, illiteracy and disease with their hands and brain while they preached the Christian Gospepl with their tongue. The same thing has been tried in Holland and England, and, on a smaller scale, in the United States by young men and women who have not hesitated to scrub floors, wash babies' most essential things, dig ditches and build sanitary sewers for the glory of God and the salvation of men.

Of course it is not new. St. Francis of Assissi did it, monks and nuns have done it, our own missionaries in many places are still doing it.

But while these classes do manual labor as part of their calling, why couldn't many of our people who cannot spend all their days in the service of others give an hour a week, or even a day, to helping a poor woman with her household work, to minding a baby while she goes to the movies (yes, in Lent), to relieving a nurse for a short period, to helping an orderly in a hospital (as Divinity School students have to do abroad), or a dozen other tasks which any imagination can prescribe, or the City Mission can suggest.

If men and women added menial labor with their hands to worship with their souls they might approach the glory of a life like Milton's, of whom Wordsworth said,

"Thy soul was like a star and dwelt apart—
Yet on thy heart the lowliest duties laid."

Or, better still, of Him who, in the shadow of the cross, took a basin and towel and washed His disciples feet.

THIRTY-FIVE YEARS

On March the first, the Rev. George R. Miller celebrated his thirty-fifth anniversary as Rector of St. Nathanael's Church, E Street and Allegheny Avenue, Kensington. That is a long time to serve in any parish but especially notable in such a difficult field as this. Most men could not bear so great a burden for more than the life of a generation; even physically it would be too heavy for them. But George Miller is like Saul, the first king of Israel, he is a mighty man in body as well as soul—head and shoulders he towers above his fellow-clergy in the Diocese. But, like Saul also, he is a very modest man, and when we called for him, as the ancient Israelites did for Saul, to show himself, he hid. He will not even have his picture taken. The best we can do therefore is to offer our congratulations and best wishes. God bless him and prosper him in all his ways. The Diocese owes him honor because he is one of the microscopic number of vicars in Pennsylvania who have converted a mission into a self-supporting parish. That is almost an unheard-of accomplishment in the last fifty years.

QUEER PEOPLE

Though we have been so regimented by the radio, the beauty-parlor, the movies, the automobile manufacturers and the tailors, that we all sing the same songs, name our children for the same actresses, use the same slang, have the same accent, smoke the same cigarettes and wear the same style clothes as everybody else, there are still a few natures so stubborn that they cannot be bent into the same shape, or so free that they cannot be poured into the same mold.

We call them "queer" people, because they are different from the rest of the herd, and we smile patronizingly at them. But indeed we should be glad that they exist, for though they may not always be saviors of the world, as some claim, they at least add most savor to life. How flat, stale and monotonous our daily diet for eye and ear would be without those who dressed differently, spoke differently and acted differently from the regimented majority.

It is to the credit of the churches that they attract so many so-called queer people; for since queer people are usually persecuted by the mob, they know that in the churches they will find Christian love and charity.

Look around for them some Sunday, especially in our large central-city churches, and thank God that there is one place where queer people know they will not be laughed at because they are not exactly like all the rest of our mass-produced population. Some of them are poor, some are rich, some are not too bright, others are thwarted geniuses. But all have their little oddities and eccentricities; they do not conform, and therefore are "queer." God knows! Maybe in His sight the rest of us are queerer than they.

Department of Religious Education

Edited by ELIZABETH P. FRAZIER

REQUIRED MEMORY WORK IN ZION SUNDAY SCHOOL

REV. CHAS. H. LONG, *Rector*

Lower School

Beginners' Department, 2 years—The Lord's Prayer; Psalm 23.

Primary Department, 3 years—The Creed; The 10 Commandments (Shortened Form); The Beatitudes, S. Matt. 5:3-12; Psalm 1 or Psalm 100.

Junior Department, 3 years—The Christmas Story, St. Luke 2; The Easter Story, S. Matt. 28; The Church Seasons; The Catechism; The Books of the Bible; Hymn Study; Scripture—one of these: Parable of Sower, Luke 8; Parable of Houses, Matt. 7; Parable of Prodigal Son, Luke 15.

Upper School

Intermediate Department (Junior High), 3 years—A General Confession; Prayer Book, page 6. Canticles: Venite, Prayer Book, page 9; Benedictus, Prayer Book, page 14; Nunc dimittis, Prayer Book, page 28. Collects for Peace and Grace, Prayer Book, page 19; Holy Scripture, 92.

Senior Department (High School and College) — A General Thanksgiving, Prayer Book, page 19; Magnificat, Prayer Book, page 26; I Corinthians, 13; Use of Prayer Book for Other Services. One or more Collects, such as 6th, 7th, 9th, 17th Sundays after Trinity.

Extra credit will be given for passages of Scripture or parts of the Prayer Book voluntarily memorized.

Records should be kept of each child's achievements in order that the next department may know what he still should learn. When a pupil is admitted from another Sunday School an effort should be made to check his knowledge and to bring his memory work up to that of his class.

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Some visitors to the Religious Education room come from outside the Diocese. We have regular visitors from the Diocese of New Jersey and Delaware. In the last month or two we have had visitors from the Diocese of Texas, Maine, Bethlehem, Virginia and Japan. They come in to see the new material or to look over course books—to talk over their problems with the Field Secretary. A missionary, taking special training at the Church Training School preparatory to going to Liberia, has used our library for information on religious education and Liberia.

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The material sent out by the National Department of Religious Education for use in connection with the Lenten Offering has for its subject this year, "Rural Life Around the World." The stories are presented in a novel way. A family living in Cincinnati is discussing the meeting of the General Convention, which is to start the next week. The mother has invited various missionaries to come to supper while they are attending General Convention. The next stories tell of these suppers at which each missionary tells the story of his work. Suggestions are given for following these stories up with the different age groups. A poster and a Worship Service completes the material offered.

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More schools every year are finding it worthwhile to put a lot of time on missionary education in connection with raising the Lenten Offering, as was discovered at the Leaders' Meeting on February 21st. At St. Mary's, Ardmore, the teachers give five evenings attending preparation class meetings and the Church School sessions during the whole Lenten season are spent on Missions. A culminating activity through which quite a large sum of money is raised for their offering is held as an outgrowth of their Lenten program. We hope in next month's issue to publish a detailed description of their plans.

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Classes at All Saints Observation Church School are working on an exhibit of posters and scrapbooks showing where the Lenten Offering goes. The class exhibiting the best poster or scrapbook will be given credit for the donation of an adult, thereby enlarging their contribution to the Lenten Offering total. To help raise a larger offering than comes in in the Mite boxes the classes in the Church School are working very hard over various affairs.

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The National Department of Religious Education has gotten out a very helpful pamphlet called, "Making the Most of the Lenten Offering," which tells what different Parishes have done to raise their Lenten Offering.

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Epiphany Church, Germantown, is hoping to raise an offering that will buy an automobile for a Rural Missionary. They have painted an automobile on a large piece of cardboard, then they cut it up into parts and gave to each class some piece of the automobile, a wheel or some other part. In order to have the automobile complete at the end of Lent each class must supply its part, by meeting its quota. (The cost of their part of the machine.) To promote interest in "supplying" this car the Church School will have a Missionary Night when Miss Seely, a Missionary among the Mountaineers, and a member of the Parish, will tell of her work. Besides charging admission the Church School classes will have things to sell.

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The new office secretary for the Department of Religious Education, Miss Beryl Newman, has now been working two weeks and all who have had contact with her feel that she will very ably fill the position vacated when Miss Brodhead left to get married. Miss Newman is an experienced secretary but in addition to that she is experienced in Church School work, being Superintendent of the Lower School in her Parish, Holy Innocents, Tacony. The schools of the Northeast know her well because she started the Northeast Teachers Association and was its president for two years.

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The teachers of the Senior Department of St. Simeon's Church School and its Superintendent, Mr. Howard Henzel, are on the lookout for new ideas that might improve their Church School. Those who attended the Institute will remember that St. Simeon's had the greatest number of teachers present. Since Christmas nine of the teachers have visited All Saints Observation Church School.

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Distance seems to make little difference to some Normal School students. One comes from Quakertown, two from Yardley, five from Willow Grove, others from Wayne, Holmesburg, Manayunk, Whitemarsh, Glenside and Collingswood, N. J. A good advertisement for the value of the Normal School.

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The Connecticut Council of Churches and Religious Education has published a very nice pamphlet for children under twelve years to use at home during Lent. It is on the order of the Forward Movement's children's pamphlets. It is called "Thoughts of God," A Children's Fellowship of Prayer, costs seven cents each for ten or more copies or ten cents for single copies. The address—18 Asylum Street, Hartford, Conn.

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There will be set of lantern slides on "Rural Life Around the World" that can be borrowed during Lent.

Confirmation Class at St. Luke's, Kensington

This large class of fifty-nine persons were confirmed on February 13th, by the Rt. Rev. H. P. Almon Abbott, Bishop of Lexington. This shows the result of the splendid work being done by the Rev. David C. Colony, Rector of St. Luke's.

NOON-DAY SERVICES OF ST. ANDREW BROTHERHOOD

Wednesday, March 2nd, ushers in another Lenten Season, and also the beginning of this year's Noon-Day Lenten Services conducted by the Brotherhood of St. Andrew. This year the services will be held in another of Philadelphia's centrally located theatres, the Locust Street Theatre, on Locust Street west of Broad.

The new headquarters are excellently suited to the continuance of the services and the management has promised full co-operation with the Brotherhood Committee. After 28 years at one location, the Garrick Theatre, it is difficult to become adjusted to a new place. However we trust that our many friends will come this year just as they have in past years.

It may be of interest to know that these Noon-Day Services have been conducted by the Brotherhood for the past 46 years without interruption and thus have become a Philadelphia institution.

Old St. Paul's Church, 3rd Street below Walnut, now the home of our City Mission, was the site of the first services. They were initiated by the Brotherhood to give business men an opportunity to come to a religious service during the noon hour. It was during the Lent of 1893 that the services were first started.

The services met with such success in 1893 and 1894 that the suggestion by Rev. Dr. S. D. McConnell of St. Stephen's Church, 10th Street below Market, to Mr. Miller of the Brotherhood, to hold similar services in St. Stephen's was accepted. From 1895 to 1909 services were held in both places.

The attendance increased as the city moved westward.

As the services were continued their importance increased as did the response of the public. The business center of the city was gradually moving westward from 3rd Street and in 1904 the Brotherhood tried using also the old Y. M. C. A. Building then at 15th and Chestnut Streets. This did not meet with the success anticipated since the assembly hall was located on the second floor.

In 1909 the Garrick Theatre was built and the services were transferred to the new location and at the same time discontinued at Old St. Paul's. The first year at the Garrick showed an attendance of 32,400. As the years passed the attendance increased till it reached an all time high of 46,000 in a single Lenten season.

The success of the Brotherhood's Lenten Services was noticed by other communions with the result that other similar services were started and at one time as many as eight services were being held at various places.

HENRY C. BECK,
Chairman Publicity,
Bro. of St. A.

THE DIVINITY SCHOOL CAMPAIGN

The Annual Canvass is in progress to raise funds sufficient to meet the proposed budget for the operation of the Divinity School in Philadelphia for the coming year.

The present Canvass is the second since the election of the Very Reverend Allen Evans, as Dean. The first produced funds necessary to reopen the School under an entirely new administration committed to a new plan for training theological students for the priesthood.

It is hoped that $35,000.00 will be secured from pledges made by individual churchmen, by individual alumni and Parishes throughout the five dioceses in the state of Pennsylvania giving an annual offering toward that fund.

An analysis of the budget is interesting in that it shows the school is being managed upon the most efficient and economical basis. The total amount is $52,000.00 of which $14,000.00 must be paid for obligations incurred before the present administration assumed control, which means that only $38,000.00 is required to operate the school for the period of twelve months. $15,000.00 comes from the endowment funds, and money given and earned by individual students through the Student Aid Fund.

The general financial condition of the Divinity School may be stated briefly by saying that (1) All past indebtedness has been met; (2) All monthly bills are being paid within the month in which they are incurred; (3) The Dean controls the expenditures by an itemized chart showing actual expenditures in each month compared with Budget allotments both for the month and year to date. Entries are made on this chart at the end of each month thus insuring a monthly control of expenditures; (4) The books for 1937 have been closed with all bills paid. They have been audited by C. S. Rockey, C. P. A.

The cost per student per year including tuition, board, room and laundry is $1,000.00. No definite tuition charge is made, but each man contributes to the Student Aid Fund as he is able. This Fund was created by the Dean as the depositary for (a) whatever amounts the individual student can give during the year, and (b) whatever amounts he may earn by Sunday work, or otherwise, during the year. The total amount in this Fund, within a year, is divided equally among the total number of students. At the end of three years a bill is presented to each student for $3,000.00 and against this charge will appear the credits for his equal share of the total amount in the Student Aid Fund. This final bill is taken by the student into his future Ministry and he has the opportunity to pay against this amount, without time or interest. Such moneys as are paid back in subsequent years are placed in the Student Aid Fund for the use of future generations of students.

It is Dean Evans' hope that all alumni contributions will be allocated to this Fund as a means of sustaining the interest of graduates in the life of the School.

It is to be noted that the financial condition of the school is good and that the operating budget is remarkably small considering the number of students and the splendid faculty. A considerably larger number of students will be accommodated at no increase in the overhead. The $35,000.00 ought to be raised with no more than a substantial expression of the interest that numerous Churchmen must or ought to feel in the future of the Divinity School and the training of men for the Ministry of the Church.

An increased number of contributors is the answer to the problem of efficiently maintaining the school. There are some four hundred and fifty alumni of the Divinity School throughout the world, yet only twenty-nine of them contributed in 1937. That proportion must be true of the laity as well. If a large number of the people of the Diocese of Pennsylvania support the Divinity School in Philadelphia, the strain will not be felt by a few individuals and many will have a real share in forwarding one of the most vital works of the Church, the adequate preparation of men for the Sacred Ministry.

D. H.

SEAMEN'S CHURCH INSTITUTE NOTES

January was the busiest month at the Seamen's Church Institute in several years. There were 7,869 lodgings registered at the headquarters, 211 Walnut Street, and 15,333 meals served in the restaurant. During the month nearly 500 men were registered on City Relief, a temporary provision of public aid for needy seamen made possible by an appropriation by City Councils through pressure of seamen themselves and friendly recognition on the part of the Mayor. Since the winter of 1935 when Federal Relief for Transients was discontinued, there has been no public relief available for seamen in the Port of Philadelphia. Had it not been for the Seamen's Church Institute many seamen would have been forced to beg on the streets or would have suffered great hardship while ashore and unemployed.

With over 160 men a day on relief it has been found desirable to open a temporary barber shop so that one of the unemployed seamen, who is also a barber, can give shaves and haircuts to other unemployed seamen. The demand is mostly for haircuts as most of the men have safety razors. Also, another seaman, who is likewise a shoe repair expert, is helping men repair their own shoes while on relief. The Institute has provided a work shop and materials for the purpose.

The School of Navigation is providing free courses of instruction in Seamanship and Navigation; there is a harmonica class also, led by one of the men, to help others kill time and acquire some facility in the use of the harmonica.

The Library has been unusually well-patronized with so many men having time on their hands and records an attendance of 1787 men in January.

PERCY R. STOCKMAN,
Superintendent and Chaplain.

CHURCH PERIODICAL CLUB

The Church Periodical Club, at the advanced age of fifty years, feels privileged to indulge in a few reminiscences, not to live in the past as old age sometimes does, but to remember the background and push forward with energy and vigor to uphold the early standards.

Isabel C. Hyde, who began as a C. P. C. Secretary fourteen years after the Club's birth, tells many interesting anecdotes and speaks of remembering the early days of nearly all of our missions and missionaries; Bishop Rowe, a strong, handsome, vigorous young man, so brave and enthusiastic for the missions of Alaska; Rev. Dr. Chapman at Anvik; Mr. Hoare at Pt. Hope; Archdeacon Stuck with Dr. and Mrs. Burke at Fort Yukon; Rev. Mr. Ziegler at "The Red Dragon," Cordova; Rev. Mr. Betticher at Fairbanks, who said the missionary might as well be sent out in the middle of the ocean as to send him to work without the tools of good reading matter.

Bishop Tucker as President of St. Paul's College, Tokyo, and afterwards Bishop of Kyoto, who said the C. P. C. had helped him more in his work than any one other thing in the whole United States.

Chaplain Evans of the Navy, who went with the fleet around the world, said that of all the fetes that were given at every port on this good-will trip the men enjoyed more than anything else the large sacks of magazines that he was able to bring out each week and distribute among them, supplied by the C. P. C. At Punta Arenas, the tip of South America, he found the English clergyman supplied with church papers sent regularly by the C. P. C.

MARY M. H. ONYX.

All one's life is music if we touch the notes right and in tune.—*Ruskin.*

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

All Saints' Girls' School, Bontoc, Mountain Province, Philippine Islands

At the last meeting of the National Executive Board of the Woman's Auxiliary, held in New York, February 3rd to 7th, one of the interesting pieces of business was the transferring of some of our women Missionaries supported by the National Council to the salary list of United Thank Offering workers. Among them was Deaconess Kate Sibley Shaw of All Saints' School, Bontoc. Deaconess Shaw was recently in our own Diocese and we believe many of you will be glad to share in the following letter.

January, 1938.

My dear Friends,

It is fifteen months since the News-Letter has greeted the friends of All Saints' Girls' School, and I wish I could make you know how glad I am to be in touch with you again through this means. I had the pleasure of seeing many of those to whom the letter has been regularly sent, while I was in America. Many others I could not see, and I feel that I have been out of touch with those friends much too long. This letter will go also to many new friends whose names have been added to our mailing list.

I sailed from Vancouver October 30th, and arrived in Bontoc November 28th, after a very pleasant voyage. My arrival at the gate of the Mission compound disrupted the industrial work, which was going on at the moment. Fairly shrieking words of welcome, the forty-five girls came pouring out of the building to greet me; and later, they showed me a calendar on which they had been crossing off the days, one by one, since the date of my sailing. A few days later, the Girls' Friendly Society gave a "tea party" to welcome me back formally, and the Riverside Society, made up of the native teachers and employees of the Mission, had an evening "affair," which was a welcome to me and a farewell to Miss Dawson, who has left for her overdue and well-earned furlough. Those formalities over, the next thing was to get back into harness again, and try to pick up the threads where I had dropped them, which is not an easy thing to do, after an absence of more than a year. One of the hardest things for me to become accustomed to again, is the small amount of sleep it is possible to get here. I have to work at my desk very late many nights, but no matter how late, my inconsiderate alarm clock calls me at five in the morning, making the nights all too short, and I am reminded of Harry Lauder's "It's nice to get up in the morning, but it's nicer to stay in bed"; at least, I feel that it would be so.

The Sagada Fiesta claimed the attention of our ball teams, boys and girls, not only on the actual date, December 8th, but for several days before, when intensive practice was the order of the day, and for several days after, when they discussed the reasons for their defeat. This was contrary to tradition, at least, for the girls, who nearly always carry off the honors, but an occasional defeat is perhaps good discipline for them, and will spur them on to greater efforts.

Christmas! By the time it is all over, we are fit subjects for a rest cure, but there is a great joy in it all, as well as a tremendous amount of work. Our Christmas activities begin at least two weeks before Christmas Day, with the preparation of innumerable bags of candy and peanuts, and continue until the last of the seven outstations has been taken care of—in addition to Bontoc, which is a full-size job in itself. This year, the "official" gifts for the girls' school, as well as for some of the outstations, came from the Church Schools of the Diocese of Chicago, and they were very generous to us. In addition, there were several boxes from interested friends in America; and we send our grateful thanks and appreciation to all those who made this Christmas at All Saints' such a bountiful one. All of our children, even the smallest of them, attended the beautiful Midnight Eucharist on Christmas Eve; in fact, they look forward to it and talk about it through the year. Great excitement reigns on Christmas morning when the time comes for the distribution of the gifts; this year their joy was complete when it was found that every girl in the school had a doll. The dolls have since been very much in evidence —attending the Christmas dance, and spending much time tied to the backs of their small mothers, just as they were once carried themselves. We always have a Christmas tree, with a short program, on the evening of Holy Innocents' Day, when the children give each other small gifts, for which they have earned the money, so that they will be trained to appreciate the joy of giving and realize that Christmas is not all "getting." At this time, members of the staff are generously remembered with such gifts as Igorots have to offer—eggs, papayas, camotes (sweet potatoes), spears, shields and head-axes! Imagine a Christmas tree at home, with spears, shields and head-axes laid out under it, ready for distribution! Eggs are neatly wrapped in the bark of the banana tree, each egg tied in place with a narrow strip of bark, the whole thing resembling a huge necklace; it is quite the usual thing, to be called to the tree, to receive about a yard of eggs, thus neatly and safely wrapped.

In the midst of our Christmas festivities, we had a very pretty church wedding, when Matilda Yawan, our kindergarten teacher, who came to live with us when she was a tiny tot, was married to Eugene Fawas, a former Mission boy. As Eugene comes from an enemy town, there was considerable opposition to the marriage on the part of Matilda's parents, but they finally gave their approval, and all went off happily. I gave the bride away, as I have a number of my brown "daughters." If you had ever seen the ceremonies connected with a native wedding, you would realize what a satisfaction it is to us, to have these young people married properly.

Just a word about our graduates of last year, as I was not here to mention it at the close of school. The four girls who finished at All Saints' are in high school, two of them girls who have been kept in this school by the Girls' Friendly Society of the Diocese of Pennsylvania. Of the four high school graduates, Victoria Antero, who was "adopted" as a small girl, by the Girls' Friendly Society of St. Paul's Cathedral, Buffalo, is married and at present serving as substitute teacher in one of our outstation schools while the regular teacher is on leave; two are teaching in the government day schools, and Hermana Tannao, supported here since she was a small child, by the Senior Members' Club, Girls' Friendly Society of Pennsylvania, is taking a two years' kindergarten course in Manila. I hope we shall have a place for her in the Mission when she finishes.

We have received the gift of a projector, with screen, for showing motion pictures. This is the fulfillment of a dream of several years; longed for, not only as a means of entertainment for young people, but primarily for its educational value to those whose vision is limited to this little Igorot village.

Obtaining films is something of a problem, but one which we hope to solve. Possibly some of our friends have reels which they no longer care for; we would be very grateful for such. And I think we shall try to start a "picture fund," so that we can occasionally rent some films and have them sent up from Manila. The projector is a Kodascope, model EE, and requires sixteen-millimeter films.

I cannot conclude this letter without expressing my sincere thanks and appreciation to all who did so much to make my furlough a happy one and who cheered my heart by their expressions of interest in All Saints' Girls' School, and their gifts, to help us carry on in this far corner of the world.

With the best of wishes for 1938.

Faithfully yours,

(Deaconess) KATE SIBLEY SHAW.

TRIENNIAL PACKET

A packet has been prepared at headquarters of the minutes, resolutions and main addresses of the Woman's Triennial meeting. These will give you many helpful suggestions for carrying on your work and may be secured from Room 37, 202 South 19th Street, the headquarters of the Woman's Auxiliary of the Diocese of Pennsylvania. The price for the packet is 35 cents.

Archdeacon and Mrs. Bullitt have been fortunate that the mail from their daughter, Mrs. Albert F. Lutley of Chengtu, Szechuan, West China, has been coming via Hongkong and Canton in four weeks instead of through Shanghai, which used to take six weeks.

Mrs. Lutley writes that many very interesting people have been arriving in Chengtu. Some typhoid has broken out so they are being inoculated with the anti-toxin. The oldest little girl, 9 years, Mary Lutley, is still at the China Inland Mission School at Chefoo, Shantung. These separations are almost the saddest things in Missionaries' experiences.

CHURCHWOMAN'S CLUB
Telephone Locust 8624
134 South Twenty-second Street
Philadelphia
Evenings—7.45 o'Clock
March 1—An Evening of Magic.
March 8, 15, 22, 29, April 5, 12—
Six Lenten Lectures.
Rev'd William H. Dunphy, Ph.D.
Afternoon
March 1—Musical Tea.
Reba Robinson, Harpist.
Mrs. William B. Stimson, Pianist.
Tickets 25 cents.
Every Tuesday Afternoon at 3 o'clock
Reading Aloud—Followed by Tea
Please Bring Your Friends to Tea

NEWS OF OUR MISSIONARIES IN CHINA

As Christian women and members of the Woman's Auxiliary, each and every one of us is interested in the safety and welfare of our Missionaries in China. Some of us may wonder why these Missionaries don't come home, since the war is not our war.

Dr. H. H. Morris, our Missionary doctor of St. Luke's Hospital, Shanghai, answers, "When the need is so great —how can I leave?" Of course there are some Missionaries who have been forced to leave China—for one good reason or another—and through no fault of their own.

Dr. Morris, the brother of Miss Ellen Morris of Philadelphia, is working day and night with his staff at St. Luke's Hospital, which hospital has been forced to move its location five different times, due to the frightful conditions brought on by the war. Of the sights which the staff sees out of the windows, the daily happenings of terror, no one could write, and were such letters written, none would pass the censors. Medical supplies are low all over the area and torn sheets, table linen, and even clothes of the Missionaries have been used for bandages.

The Medical College of St. Luke's is hardly functioning at all due to conditions. However, last June the college had the largest graduating class in its history, sixty-eight students then wining their "M. D."

Dr. Morris has written of the truly great work which St. Elizabeth's Hospital is doing, too. It being a woman's hospital, it is bringing into the world an average of twenty babies every day, and its wards are overflowing, as is St. Luke's, with the ill and wounded.

Dr. W. A. Tucker, co-head of St. Luke's Hospital and College, is at present in the United States. He is a brother of our new Presiding Bishop, the Rt. Rev. Henry St. George Tucker. It might be possible to secure Dr. Tucker for a time here in Philadelphia if enough parishes would want him.

In the meantime, read the February issue of "The Spirit of Missions," pages 51-60, for a peep into war-torn China and the work our Missionaries and fellow Christians are doing.

D. S. H.

There are two kinds of discontent in this world; the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has. There's no cure for the first but success; and there's no cure at all for the second.

THE GIRLS' FRIENDLY SOCIETY

The G. F. S. National Money Object for 1938 is the raising of $2,000.00 for the work of certain Missions in Southwestern Virginia, under Bishop Jett. The larger part of the offering will go to the building of a combined Chapel and Community hall, at Splashdam, Va., and the balance will buy a small car for Deaconess Booth, now working in the Splashdam-Dante district. It is of special interest to the G. F. S. that one of their own Field Secretaries, Miss Florence Pickard, served several years at Splashdam, before coming to the Society.

The subject for Mission Study will of course be Rural America, in harmony with the general topic for the Church. The February issue of the *G. F. S. Record* is the Annual Missions Number and is rich in information and suggested programs. A supplementary "Rural Packet" can also be secured by sending 25 cents to the National office of the Girls' Friendly Society-U. S. A., 386 Fourth Avenue, New York City.

Miss Harriett A. Dunn, Executive Secretary of the G. F. S.-U. S. A., is now in Porto Rico, on the invitation of Bishop Colmore, visiting the Branches of the Society there and in the Virgin Islands, for the strengthening and extension of the work.

At home, two special events of great interest are on the horizon—participation in the Swedish Tercentenary, and a Country Fair, as a money raising effort for the diocesan treasury. Details of the Swedish celebration are not quite complete, so cannot be fully announced, but the event is likely to take place on two Saturday afternoons,—March 26th and April 2nd being the tentative dates. It has seemed necessary to repeat the program, in part at least, because of the large membership and the comparatively small space in the Swedish Museum, Gloria Dei Church, and other shrines to be visited. The celebration will emphasize both the historical and spiritual aspects of the coming of the Swedes and their contributions to our American life.

The Country Fair, about which much more can be said next month, will be held in St. James's Guild House, 2210 Sansom Street, on Friday and Saturday, May 6th and 7th. It is hoped to repeat, in an entirely different setting, the financial and artistic success of the well remembered Peasants' Market.

The G. F. S. has agreed to sponsor one of the special Lenten Services under the auspices of the Committee on Evangelism, and has accepted the date of March 31st. The Society's own Choir will be present to lead the singing.

MADELEINE T. SPIESS,
President.

TEA FOR JEWISH WORK

On Tuesday afternoon, February 1st, at 2.30 o'clock, the Woman's Committee for Church Work among the Jews gave a tea in the lovely home of Mrs. George Breed, 231 West Chelten Avenue, Germantown.

The first address was made by the Rev. John L. Saunders, Rector of the Church of St. Jude and The Nativity, who is conducting regular services at the Hebrew Christian Synagogue, 517 York Avenue. Rev. Mr. Saunders has made a special study of the Old Testament, and his address along these lines was most interesting and illuminating. He also called attention to the responsiveness of the Jewish people at the present time.

The second address was made by Sister Charlotte Theresa, of the Sisters of the Holy Nativity. She herself is a Jewess, and she spoke very feelingly of the isolation of the Jew, who is looked down upon and persecuted in various ways in almost every land. She said that she had never met an unconverted Jew who did not regard her with wistfulness or open envy.

Bishop Taitt was the next speaker. He presented an aspect of the situation entirely different from that of Sister Theresa. The Bishop feels that the Jew, being "A Man without a Country," directs his energies into the fields of business and finance with such uncanny success that he arouses the antagonism of the Gentile world wherever he goes, and that this has much to do with the unpopularity of the Jew, and therefore the proper treatment of the Jew calls for unusual wisdom, patience and kindliness.

Miss Ormsby told, in a few words, of baptisms and confirmations, and of the remarkable interest now manifest in the Bible classes. The work among the children was never more gratifying.

Notwithstanding her recent bereavement, Mrs. E. Druitt Crawford, President of the Woman's Committee, came in for a few minutes, and urged those present to see that every parish was represented on the Jewish Committee.

In closing, the Chairman, the Rev. C. Herbert Reese, thanked the guests and sketched very briefly a remarkable Christmas party given a few weeks before with a panorama of Bethlehem and its environs stretched across the entire front of the Synagogue, where Jewish children stationed in groups at pivotal points, sang Christmas hymns appropriate to their locations in the panorama and recited the main incidents connected with the birth of our Lord.

The Bishop dismissed the gathering with his blessing, and Mrs. Breed served very generous refreshments in her usual gracious way.

The attendance was the largest in years, filling not only the large parlor, but also the halls and stairway. It was a most enjoyable and instructive event.

REV. C. HERBERT REESE.

SUNDAY DINNER AT HOME FOR CONSUMPTIVES, CHESTNUT HILL

Just why should the Sunday dinner at the Home for Consumptives, Chestnut Hill, be a subject of sufficient interest to write about?

Well, first of all, because the guests of the Home are a peculiar people in a way. Not that they are picky or choosey in the matter of food, but because a proper and well-balanced diet is the most important part of their treatment. Food, lots of fresh air, sunshine, rest, and very few drugs about make up their daily routine.

Now the food item is so important that only the best in the market is good enough. Personally we could not afford the quality and variety at home that they *must* have for their daily diet.

Right here there enters into this discussion an important side issue, i.e., the financial ability of the City Mission to provide the necessary diet in sufficient quality and quantity to meet our needs. We are always working at a loss, financially, because our per capita cost per diem is $3.32 and that cost is overall. In other words, it includes every possible expense connected with the Home from a postage stamp to a car of coal. On the other hand our guests, who do contribute towards their treatment and maintenance, pay less than one-third of that cost; while many of our guests are unable to contribute any sum whatever. Were it not for the annual income from the *United Campaign,* which naturally fluctuates sickeningly, according to the will of the public, our Home would evaporate and float away, and leave behind a forlorn group of very sick and very needy folk, stranded.

As we told you before, one day a clergyman of the Diocese, who has an understanding mind and a sympathetic heart and knows what problems, especially financial, worry the Executives of the Home, had an inspiration. Because of his close connections with the Home and knowing the value of good food treatment, he suggested that we ask the Churches and Church folk of the Diocese to underwrite the Sunday dinners of the Home from soup to nuts. And he gave the campaign a shove in the right direction by contributing funds for the first donation dinner.

The idea was so sound that we reacted immediately to it, and circularized the individuals and agencies of the Diocese with appeals to join hands and provide *all* the Sunday dinners for the year for our guests.

The response was fairly cordial and Sunday dinners have been underwritten by certain Churches and individuals, beginning with Sunday, December 26th, 1937, until Palm Sunday, April 10th.

The cost of a Sunday dinner is estimated by Dr. William J. Enders, Resident Superintendent of the Home, as *Thirty Dollars.* The price of some of the dinners is being provided by Parish groups. If you are at all interested in the subject, and would like to be responsible for a Sunday dinner at the Home for Consumptives, Chestnut Hill, please send your dinner check, so designated, to the City Mission Office, 225 S. 3rd Street, Philadelphia.

H. C. McH., *G. S.*

DAUGHTERS OF THE KING

On Sunday evening, February 6th, the Diocesan Local Assembly of the Daughters of the King attended the evening service at St. Simeon's Church, 9th and Lehigh Avenue, for the Presentation of their Self Denial Offering. The address was made by the Rev. Charles B. Dubell, Rector of the parish.

The Self Denial Offering is made by the Daughters during the Epiphany Season and presented at a Church service on or near the Feast of the Presentation of Christ in the Temple. This Offering is made for the Lily Funsten Ward Memorial Fund, which was established several years ago by a member of the Order, who was a missionary in China. The Fund is used to pay the salary of a missionary in that country and, if there is sufficient money available, of one or two native Bible women.

The Diocese of Pennsylvania is especially interested in the offering at this time, because the present missionary is a member of the chapter at Christ Church and St. Michael's, Germantown, and is a graduate of our Philadelphia Church Training and Deaconess House —Miss Gertrude Selzer, who returned to China following her graduation about two years ago. Latest reports from the Church Missions House in New York indicate that Miss Selzer is safe and is now in Shanghai; but regardless of where she may be called, we know that she will continue a faithful representative of the Order in extending Christ's Kingdom wherever the opportunity presents itself in that strife-torn country, until she is able to return to her regular work.

CLASSIFIED

WANTED

A middle aged woman, who is more anxious to have a nice home than high wages, to take care of home and do the cooking. Two adults in family. References. Apply THE CHURCH NEWS, 1016 Arch Street, Philadelphia.

Confirmation Schedule for March-April

Mar. 2—Ash Wednesday
Evg.—Phila., Prince of Peace, Bishop Taitt.

Mar. 3—Thursday
Evg.—Phila., S. Christopher, Bishop Taitt.

Mar. 4—Friday
Evg.—Springfield, Redeemer, Bishop Tait.

Mar. 6—First Sunday in Lent
A. M.—Phila., S. Mary, Hamilton Village, Bishop Taitt.
A. M.—Bala, S. Asaph, Bishop Davenport.
P. M.—Phila., S. Monica, Bishop Taitt.
P. M.—Phila., S. Elisabeth, Bishop Davenport.
Evg.—Phila., S. Thomas, Bishop Taitt.
Evg.—Phila., S. James, Hestonville, Bishop Davenport.

Mar. 8—Tuesday
Evg.—Phila., Beloved Disciple, Bishop Taitt.
P. M.—Phila., Holy Communion, Bishop Davenport.

Mar. 9—Wednesday
Evg.—Phila., Epiphany, Sherwood, Bishop Taitt.
Evg.—Cheltenham, S. Aiden, Bishop Davenport.

Mar. 10—Thursday
Evg.—Phila., Covenant, Bishop Taitt.
Evg.—West Manayunk, S. Andrew, Bishop Davenport.

Mar. 11—Friday
Evg.—Chester, S. Luke, Bishop Taitt.
Evg.—Phila., S. Gabriel, Bishop Davenport.

Mar. 13—Second Sunday in Lent
A. M.—Phila., All Saints, Moyamensing, Bishop Taitt.
A. M.—Phila., Holy Apostles, Bishop Davenport.
P. M.—Aronimink, Holy Comforter, Bishop Taitt.
Evg.—Stonehurst, S. Giles, Bishop Davenport.
Evg.—Clifton Heights, S. Stephen, Bishop Taitt.
Evg.—Phila., Mediator, Bishop Davenport.

Mar. 15—Tuesday
Evg.—Phila., Calvary, Bishop Taitt.
Evg.—Phila., S. Stephen, Bridesburg, Bishop Davenport.

Mar. 16—Wednesday
Evg.—Eddystone, S. Luke, Bishop Taitt.
Evg.—Morrisville, Incarnation, Bishop Davenport.

Mar. 17—Thursday
Evg.—Phila., Holy Redeemer, Bishop Davenport.

Mar. 20—Third Sunday in Lent
A. M.—Phila., S. Stephen, Bishop Taitt.
A. M.—Cynwyd, S. John, Lower Merion, Bishop Davenport.
P. M.—Phila., Annunciation, Bishop Taitt.
P. M.—Wynnewood, All Saints, Bishop Davenport.
Evg.—Phila., S. Clement, Bishop Taitt.
Evg.—Media, Christ, Bishop Davenport.

Mar. 22—Tuesday
Evg.—Essington, S. John, Bishop Taitt.

Mar. 23—Wednesday
Evg.—Norwood, S. Stephen, Bishop Taitt.

Mar. 24—Thursday
Evg.—Chester, S. Paul, Bishop Taitt.

Mar. 25—Annunciation B. V. M. (Friday)
Evg.—Bristol, S. James, Bishop Davenport.

Mar. 27—Fourth Sunday in Lent
A. M.—Norristown, All Saints, Bishop Taitt.
A. M.—West Chester, Holy Trinity, Bishop Davenport.
P. M.—Willow Grove, S. Anne, Bishop Taitt.
P. M.—Yeadon, S. Michael, Bishop Davenport.
Evg.—Drexel Hill, Incarnation, Bishop Taitt.
Evg.—Kennett Square, Advent, Bishop Davenport.

Mar. 29—Tuesday
Evg.—Prospect Park, S. James, Bishop Taitt.

Mar. 30—Wednesday
Evg.—Chester, S. Mary, Bishop Taitt.

Mar. 31—Thursday
Evg.—Phila., S. Simon Cyrenian, Bishop Taitt.

(Bishop Taitt's Assignments)

April 3—Passion Sunday (Fifth in Lent)
A. M.—Phila., The Saviour.
P. M.—Phila., Holy Trinity Chapel.
P. M.—Phila., Saint Sauveur.
Evg.—Darby, All Saints.

April 5—Tuesday
Evg.—Phila., Ascension, Rhawnhurst.

April 6—Wednesday
Evg.—Phila., Holy Trinity.

April 7—Thursday
Evg.—Phila., Holy Comforter Chapel.

April 9—Saturday
Evg.—Wayne, St. Mary.

April 10—Sunday next before Easter (Palm Sunday)
A. M.—Phila., St. Peter.
P. M.—Phila., Crucifixion.
Evg.—Phila., Resurrection.

April 13—Wednesday
Evg.—Phila., St. James.

April 16—Easter Even (Saturday)
P. M.—Phila., St. Mark.

April 17—Easter Day
A. M.—Phila., Christ.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 19—Tuesday
P. M.—Phila., Byberry Hospital.

April 24—First Sunday after Easter
A. M.—Jenkintown, Our Saviour.
P. M.—Morton, Atonement.
Evg.—Marcus Hook, St. Martin.

April 27—Wednesday
Evg.—Paoli, Good Samaritan.

April 28—Thursday
P. M.—Valley Forge Military Academy.

(Continued from page 175)

A cordial invitation is extended to all women of North Philadelphia Convocation to attend Educational Day, Friday, March 18th, at St. Matthew's Church, 18th Street and Girard Avenue. Mrs. T. L. Harris will be the leader and the class will meet from 10.30 A. M. to 3 P. M. Bring box lunch. Tea and coffee will be served.

With your co-operation this class can be made well worth while. We are counting on you!

LEONORA HARRIS.

The Eleventh Annual Educational Week for the Blind has set aside Monday, March 21st, for Episcopal Day. Luncheon and tea are served on the fifth floor of Gimbels store, and the food for these luncheons is contributed by the women of the Diocese.

The Ethical Culture Society and the Society of Friends shares this day with us.

The committee is composed of Mrs. Charles A. Gill, in charge of the dining room; Mrs. Price I. Patton, chairman of the kitchen; Mrs. Frank Bonynge, in charge of the booths.

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The diocesan Churches of Swedish origin will have significant parts in the Pennsylvania 300th Anniversary Celebration. Although this takes place June 26th to 29th, 1938, the prelude will take the form of a civic and religious celebration, to be held on Forefather's Day, April 8th, chosen by the Legislature of the Commonwealth because it commemorates the actual arrival of the first colonists according to the old style calendar.

DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions, and Chapels by Convocations, for the Year 1937, together with a Summary.

1937

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester Convocation						
Advent, Kennett Square	$195.27	$200.00	$200.00	$9.25	.....	$209.25
All Saints Mission, Darby	630.63	450.00	452.00	.....	$5.99	457.99
All Saints, Wynnewood	2,472.98	750.00	784.72	203.59	179.35	1,167.66
Ascension Mission, Parkesburg	148.21	.....	100.00	30.00	.....	130.00
Ascension Mission, West Chester	138.44	20.00	20.00	.....	.....	20.00
Atonement, Morton	291.07	150.00	135.00	.....	1.00	136.00
Calvary, Rockdale	607.04	300.00	297.35	20.00	.....	317.35
Christ, Media	1,363.68	1,200.00	1,408.90	179.68	10.97	1,599.55
Christ, Ridley Park	1,233.68	600.00	725.26	75.00	11.58	811.84
Good Samaritan, Paoli	2,086.53	4,000.00	3,824.80	1,066.58	286.10	5,177.48
Good Shepherd, Rosemont	5,414.41	5,000.00	5,566.51	1,918.35	25.00	7,509.86
Holy Comforter, Aronimink	418.46	375.00	230.01	.....	4.00	234.01
Holy Sacrament Mission, Highland Park	1,363.38	600.00	610.78	27.00	.....	637.78
Holy Trinity, West Chester	1,977.63	1,000.00	944.58	64.40	33.90	1,042.88
Incarnation, Drexel Hill	606.37	500.00	579.06	148.95	50.00	778.01
Redeemer, Bryn Mawr	6,876.02	10,500.00	10,530.48	1,833.91	214.79	12,579.18
Redeemer Mission, Springfield	288.96	200.00	257.58	900.00	50.00	1,207.58
S. Alban Mission, Newtown Square	39.92	36.00	36.00	.....	.....	36.00
S. Andrew Chapel, West Manayunk	270.69	75.00	87.27	.....	33.75	121.02
S. Asaph, Bala	3,755.06	4,000.00	4,069.82	1,096.00	46.00	5,211.82
S. Cyril Mission, Coatesville	18.96	.....	87.00	.....	.....	87.00
S. David, Radnor	3,099.29	3,600.00	3,816.89	937.75	64.66	4,819.30
S. Faith Mission, Brookline	273.31	325.00	325.65	34.08	.....	359.73
S. George, Ardmore	3,268.55	2,000.00	2,070.00	485.00	3.00	2,558.00
S. Giles Chapel, Stonehurst	1,232.32	500.00	500.48	11.60	.....	512.08
S. James, Downingtown	883.61	.....	529.74	20.00	.....	549.74
S. James Mission, Prospect Park (Moore)	562.36	345.00	351.50	14.98	20.14	386.62
S. John, Concord (Ward)	152.32	150.00	171.48	39.00	.....	210.48
S. John, Pequea (Compass)	189.32	50.00	50.14	.....	.....	50.14
S. John, Cynwyd	2,878.29	1,400.00	1,940.61	385.00	112.43	2,438.04
S. John the Evangelist, Essington	137.94	138.00	99.05	.....	11.41	110.46
S. John the Evangelist, Lansdowne	4,155.06	2,875.00	2,061.64	85.00	23.34	2,169.98
S. John, Kelton	36.28	10.00	11.00	2.00	.....	13.00
S. Joseph Mission, Gladwyn	95.23	.....	8.06	.....	3.70	11.76
S. Luke, Chester	171.38	150.00	151.39	25.25	24.86	201.50
S. Luke Mission, Eddystone	46.01	75.00	75.00	12.93	2.83	90.76
S. Mark, Honey Brook	188.60	50.00	46.00	15.00	.....	61.00
S. Martin, Marcus Hook	528.62	230.00	189.69	16.96	.....	206.65
S. Martin, Radnor	3,646.30	3,000.00	3,131.00	711.75	56.00	3,898.75
S. Mary, Ardmore	6,557.56	8,500.00	8,237.64	265.00	35.67	8,538.31
S. Mary Mission, Chester	170.43	50.00	31.90	.....	.....	31.90
S. Mary, Warwick	112.49	60.00	65.19	20.00	.....	85.19
S. Mary Memorial, Wayne	3,573.66	3,460.70	3,686.14	228.00	48.00	3,962.14
S. Paul, Chester	3,872.89	4,500.00	4,818.95	290.00	33.08	5,142.03
S. Paul, West Whiteland	869.12	1,750.00	1,649.99	577.25	20.00	2,247.24
S. Peter, Great Valley	153.93	35.00	41.00	10.00	.....	51.00
S. Stephen, Clifton Heights	627.84	300.00	309.00	5.00	.....	314.00
S. Stephen, Norwood	449.88	250.00	270.13	45.00	.....	315.13
Trinity, Coatesville	1,371.04	.....	304.55	29.50	.....	334.05
Trinity Mission, Collingdale	753.36	250.00	250.00	.....	.....	250.00
Trinity, Swarthmore	1,890.99	800.00	800.45	7.00	28.14	835.59
Chester Convocation Totals	$72,145.37	$64,809.70	$66,941.38	$11,845.76	$1,439.69	$80,226.83

Germantown Convocation						
All Saints, Crescentville	$1,272.67	.....	$176.24	$6.89	$3.48	$186.61
All Saints Chapel, Fallsington	475.01	$35.00	35.00	.....	.....	35.00
All Saints, Torresdale	1,780.96	1,500.00	1,515.00	458.85	32.90	2,006.75
Ascension Mission, Rhawnhurst	104.09	104.09	114.09	24.50	.....	138.59
Calvary, Germantown	4,936.63	3,600.00	4,131.00	1,209.05	123.19	5,463.24
Christ, Eddington	428.71	100.00	209.01	.....	.....	209.01
Christ Church and St. Michael, Germantown	4,875.02	4,875.02	4,480.66	151.00	50.42	4,682.08
Emmanuel, Holmesburg	1,097.89	700.00	745.03	1.00	5.00	751.03
Epiphany, Germantown	1,963.36	1,000.00	1,038.49	59.40	5.00	1,102.89
Good Shepherd, Germantown	2,129.30	1,650.00	1,583.54	475.00	5.00	2,063.54
Grace, Hulmeville	240.90	200.00	145.82	.....	3.72	149.54
Grace, Mt. Airy	3,572.71	3,500.00	3,858.36	351.00	130.00	4,339.36
Holy Innocents, Tacony	875.55	200.00	410.87	.....	25.69	436.56

1937

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Germantown Convocation (Con't)						
Holy Nativity, Wrightstown	6.50	10.00	3.00	.....	.....	3.00
House of Prayer, Branchtown	548.21	300.00	321.74	20.00	.....	341.74
Incarnation Mission, Morrisville	264.30	75.00	75.00	3.40	.....	78.40
Messiah, Philadelphia	564.49	285.00	316.40	28.00	.....	344.40
Redeemer, Andalusia	409.63	115.00	149.43	.....	.....	149.43
Resurrection, Mayfair	963.37	125.00	125.00	5.00	.....	130.00
S. Alban, Olney	1,084.24	350.00	425.00	10.00	.....	435.00
S. Alban, Roxborough	736.69	57.50	114.26	25.00	.....	139.26
S. Andrew Mission, Somerton	123.32	100.00	81.70	.....	.....	81.70
S. Andrew, Yardley	370.66	370.66	379.66	23.25	3.07	405.98
S. Barnabas Mission, Germantown	790.76	200.00	60.00	10.00	.....	70.00
S. Bartholomew, Wissinoming	777.21	150.00	281.00	2.00	.....	283.00
S. David, Manayunk	1,431.41	250.00	285.51	47.35	69.75	402.61
S. Gabriel Mission, Feltonville	706.14	706.14	706.14	.....	28.05	734.19
S. James, Bristol	995.60	325.00	268.97	.....	.....	268.97
S. James Mission, Langhorne	244.65	200.00	212.00	6.49	.....	218.49
S. John Baptist, Germantown	527.98	200.00	190.46	11.54	41.00	243.00
S. John Mission, West Oak Lane	646.77	200.00	140.76	.....	1.60	142.36
S. Luke, Bustleton	791.89	200.00	246.50	42.03	.....	288.53
S. Luke, Germantown (Including Nativity Chapel)	6,345.12	8,000.00	8,000.00	1,418.72	118.10	9,536.82
S. Luke, Newtown	668.06	115.00	117.00	5.75	19.59	142.34
S. Mark, Frankford	3,619.46	2,070.00	2,272.88	186.35	32.25	2,491.48
S. Martin, Oak Lane	1,527.65	700.00	729.56	50.00	6.05	785.61
S. Martin-in-the-Fields, Chestnut Hill	6,426.36	20,000.00	22,000.54	32,757.15	2,013.45	56,771.14
S. Mary Mission, Manayunk (Polish)	42.03	25.00	25.00	.....	.....	25.00
S. Paul, Chestnut Hill	9,880.15	20,100.00	20,100.00	2,924.10	1,063.71	24,087.81
S. Paul, Doylestown	1,145.90	800.00	914.58	31.10	25.00	970.68
S. Paul Mission, Edgely	46.60	35.00	35.45	.....	.....	35.45
S. Peter, Germantown	3,236.37	3,200.00	3,523.48	321.60	1,251.17	5,096.25
S. Philip Mission, New Hope	68.16	75.00	77.55	16.00	.....	93.55
S. Stephen, Bridesburg	635.93	115.00	115.00	2.00	.....	117.00
S. Stephen, Wissahickon	536.28	200.00	139.90	.....	2.55	142.45
S. Timothy, Roxborough	1,752.89	1,200.00	1,530.41	286.50	7.93	1,824.84
S. Wilfred Mission, Dolington	7.81	10.00	3.25	.....	.....	3.25
Trinity, Buckingham	72.19	30.00	34.25	5.00	.....	39.25
Trinity Church, Oxford	1,341.81	500.00	880.13	60.68	27.73	968.54
Trinity Mission, Solebury	148.20	50.00	50.00	5.00	.....	55.00
Zion, Philadelphia	1,476.19	1,350.00	1,273.22	12.00	21.03	1,306.25
Germantown Convocation Totals	$74,713.78	$80,258.41	$84,647.84	$41,052.70	$5,116.43	$130,816.97
Norristown Convocation						
Advent Mission, Hatboro	$517.20	$250.00	$103.17	.....	$9.02	$112.19
All Hallows, Wyncote	952.29	952.29	928.78	$36.95	66.59	1,032.32
All Saints, Norristown	1,176.83	250.00	275.14	5.00	.....	280.14
Calvary, Conshohocken	2,269.77	2,270.00	2,620.63	726.09	48.55	3,395.27
Christ, Pottstown	1,425.67	250.00	248.65	.....	.....	248.65
Christ, Upper Merion (Bridgeport)	1,638.78	800.00	800.00	87.00	11.00	898.00
Emmanuel Mission, Quakertown	185.68	50.00	80.83	38.05	.....	118.88
Epiphany Mission, Royersford	183.32	200.00	200.00	.....	.....	200.00
Holy Nativity, Rockledge	1,435.43	.....	775.16	.....	5.00	780.16
Holy Trinity Mission, Conshohocken	53.94	25.00	25.00	.....	.....	25.00
Holy Trinity Mission, Lansdale	428.31	350.00	354.01	4.70	1.00	359.71
Huntingdon Valley Chapel, Meadowbrook	1,131.56	1,131.56	1,139.06	314.40	150.00	1,603.46
Messiah, Gwynedd	1,932.03	1,250.00	1,426.64	434.50	250.00	2,111.14
Our Saviour, Jenkintown	4,348.04	2,362.80	3,063.01	15.00	69.90	3,147.91
S. Aidan Chapel, Cheltenham	470.32	200.00	200.00	.....	.....	200.00
S. Anne Mission, Willow Grove	405.01	405.01	418.01	63.49	41.68	523.18
S. Augustine Chapel, Norristown	.....	.....	5.43	.....	.....	5.43
S. James, Perkiomen (Evansburg)	392.66	200.00	200.00	29.35	.....	229.35
S. John, Norristown	3,398.09	3,500.00	3,727.01	288.19	86.92	4,102.12
S. Paul, Elkins Park	5,403.67	1,500.00	1,886.86	1,107.45	.....	2,994.31
S. Paul, Oaks	360.63	125.00	135.20	.....	2.50	137.70
S. Peter, Weldon, and S. Peter Chapel, Glenside	1,398.97	600.00	637.07	128.22	.....	765.29
S. Peter, Phoenixville	1,783.11	550.00	563.00	.....	.....	563.00
S. Thomas, Whitemarsh	4,621.40	4,621.40	4,726.40	1,146.20	446.04	6,318.64
Trinity Memorial, Ambler	653.71	.....	36.05	.....	.....	36.05
Trinity Mission, Gulph Mills	76.63	24.00	31.11	.....	.....	31.11
Washington Memorial Chapel, Valley Forge	725.64	200.00	110.92	55.00	10.00	175.92
King of Prussia	.....	.....	48.37	.....	.....	48.37
Norristown Convocation Totals	$37,368.69	$22,067.06	$24,765.51	$4,479.59	$1,198.20	$30,443.30

1937

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
North Philadelphia Convocation						
Advent (Polish) Mission	$108.34	$25.00	$25.00	.....	.....	$25.00
Advocate	2,799.45	1,150.00	1,358.65	$7.33	.....	1,365.98
All Souls Mission	375.85	80.00	84.14	.....	.....	84.14
Annunciation	844.56	.....	53.44	.....	$5.75	59.19
Christ, Franklinville	1,267.32	.....	52.35	5.00	8.60	65.95
Christ	6,711.08	4,000.00	4,360.56	690.00	553.42	5,603.98
Covenant	674.52	.....	127.25	21.58	.....	148.83
Emmanuel, Kensington	425.76	100.00	128.50	19.16	.....	147.66
Good Shepherd, Kensington	960.25	150.00	132.20	.....	10.00	142.20
Holy Redeemer Mission (Polish)	142.49	25.00	25.00	.....	.....	25.00
Incarnation	1,688.80	500.00	519.15	39.50	24.00	582.65
Redeemer Chapel, Seamen's Mission	.....	25.00	25.00	35.00	.....	60.00
Resurrection	2,639.21	1,800.00	2,277.50	118.40	102.25	2,498.15
S. Ambrose Mission	890.53	550.00	561.31	.....	.....	561.31
S. Augustine Mission	508.07	150.00	58.00	.....	.....	58.00
S. Barnabas, Kensington	407.18	200.00	385.45	15.57	7.00	408.02
S. Bartholomew	494.94	125.00	130.04	.....	1.01	131.05
S. Clement	5,828.48	3,500.00	3,961.44	70.00	64.55	4,095.99
S. Christopher Mission	90.54	25.00	10.00	.....	.....	10.00
S. George Mission, Richmond	708.91	150.00	205.08	6.10	5.25	216.43
S. George Mission, Venango	397.77	250.00	260.00	47.87	1.00	308.87
S. James	10,830.38	2,300.00	1,653.16	873.00	528.50	3,054.66
S. James the Less	1,989.75	.....	577.17	210.00	8.45	795.62
S. John Chrysostom	166.50	.....	21.90	1.45	.50	23.85
S. John Free	1,390.86	200.00	249.11	.....	6.55	255.66
S. John, Northern Liberties	2.85	.....	6.00	.....	.....	6.00
S. Jude and the Nativity	1,338.07	150.00	118.21	14.10	.....	132.31
S. Luke, Kensington	685.21	300.00	133.00	19.05	.....	152.05
S. Mary of the Annunciation Mission	136.33	30.00	30.00	.....	1.28	31.28
S. Matthew, Francisville	2,640.75	1,200.00	1,698.46	13.16	51.77	1,763.39
S. Matthias	1,820.72	1,200.00	1,329.57	80.35	25.00	1,434.92
S. Nathanael	1,241.95	400.00	389.78	1.00	12.00	402.78
S. Paul, Aramingo	1,399.70	.....	342.52	43.61	41.00	427.13
S. Simeon	2,541.21	650.00	653.00	97.00	10.30	760.30
S. Stephen	9,279.96	4,000.00	4,027.40	546.00	179.05	4,752.45
S. Paul, North Penn	132.34	15.00	12.68	5.55	1.25	19.48
North Philadelphia Convocation Totals	$63,560.63	$23,250.00	$25,982.02	$2,979.78	$1,648.48	$30,610.28
South Philadelphia Convocation						
All Saints, Moyamensing	$1,791.89	$1,254.00	$1,259.00	$152.00	$17.00	$1,428.00
Crucifixion	837.63	230.00	297.63	.....	6.76	304.39
Gloria Dei	2,411.27	500.00	169.18	.....	.....	169.18
Holy Apostles	6,015.07	3,000.00	4,435.24	83.25	5.00	4,523.49
Holy Comforter Memorial Chapel	862.70	525.00	534.50	100.00	5.00	639.50
Holy Communion Chapel	2,394.69	625.00	806.57	36.47	3.00	846.04
Holy Spirit Mission	5.84	65.00	65.00	.....	.....	65.00
Holy Trinity	11,164.55	13,000.00	13,131.08	1,436.02	463.39	15,030.49
Holy Trinity Memorial Chapel	3,798.08	1,200.00	1,334.50	153.66	.....	1,488.16
Phillips Brooks Memorial Chapel	2,372.70	450.00	410.12	1.50	6.26	417.88
Prince of Peace Chapel	2,084.76	920.00	927.28	47.00	6.10	980.38
S. Elizabeth and L'Emmanuello	1,460.26	150.00	110.00	.....	.....	110.00
S. John the Evangelist	588.95	900.00	906.00	.....	.....	906.00
S. Luke and The Epiphany	8,679.71	1,800.00	1,086.80	435.00	53.00	1,574.80
S. Mark (Including St. Mary Chapel, St. Michael, Yeadon)	9,956.81	10,000.00	10,796.40	2,823.25	3,177.00	16,796.65
S. Mary Pro-Cathedral	585.53	100.00	118.42	70.00	3.00	191.42
S. Paul Memorial	1,155.93	350.00	121.65	55.00	26.00	202.65
S. Peter	6,444.38	5,000.00	5,300.25	589.79	723.25	6,613.29
Saint Sauveur	89.19	50.00	55.00	1.00	.....	56.00
S. Simon the Cyrenian Chapel	1,584.07	460.00	460.00	.....	1.65	461.65
S. Thomas	1,777.49	.....	138.44	2.00	.....	140.44
Transfiguration Mission	27.19	110.00	110.00	.....	.....	110.00
South Philadelphia Convocation Totals	$66,088.69	$40,689.00	$42,573.06	$5,985.94	$4,496.41	$53,055.41

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Parish or Mission	Quota	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
West Philadelphia Convocation						
Atonement	$2,268.83	$1,500.00	$1,500.00	$81.00	.....	$1,581.00
Beloved Disciple Mission	631.38	100.00	91.02	.....	.....	91.02
Calvary, Northern Liberties	927.27	250.00	267.12	3.25	.....	270.37
Christ Church, Hospital Chapel	.....	40.00	98.21	14.25	$2.39	114.85
Epiphany, Sherwood	2,890.89	2,650.00	2,653.07	152.00	.....	2,805.07
Grace	1,593.90	115.00	156.00	20.00	.....	176.00
Mediator Chapel	5,464.47	6,400.00	6,487.62	1,093.14	30.75	7,611.51
Merciful Saviour Chapel	.....	120.00	102.00	.....	.....	102.00
Redemption	1,336.95	575.00	536.77	30.11	1.00	567.88
S. Andrew	1,143.69	.....	.....	.....	.....	.....
S. Andrew, West Philadelphia	1,599.16	388.00	535.37	15.00	.....	550.37
S. Barnabas, Haddington	1,249.12	700.00	674.26	66.28	19.63	760.17
S. Cyprian Mission, Elmwood	93.04	60.00	58.14	.....	.....	58.14
S. George, West Philadelphia	817.04	400.00	338.33	.....	7.56	345.89
S. James, Hestonville	1,261.62	200.00	242.07	.....	14.35	256.42
S. James, Kingsessing	1,652.46	300.00	418.35	19.20	5.00	442.55
S. Mary, Hamilton Village (Including St. Philip)	4,389.96	850.00	961.88	518.00	203.66	1,683.54
S. Michael and All Angels Chapel	245.42	50.00	68.42	.....	.....	68.42
S. Monica Mission	222.51	80.00	80.00	.....	.....	80.00
S. Paul, Overbrook	4,797.90	3,500.00	3,833.74	77.00	66.17	3,976.91
S. Titus, Elmwood	233.01	115.00	145.74	10.00	.....	155.74
The Saviour, West Philadelphia	6,584.41	1,200.00	1,694.93	305.19	8.00	2,008.12
West Philadelphia Convocation Totals	$39,403.03	$19,593.00	$20,943.04	$2,404.42	$358.51	$23,705.97

SUMMARY

1937

Convocation	Parish or Mission Quota	Parish or Mission Expectation	Payments on Expectation Normal Givings	Diocesan Contributors' Fund	Specials	Total
Chester	$72,145.37	$64,809.70	$66,941.38	$11,845.76	$1,439.69	$80,226.83
Germantown	74,713.78	80,258.41	84,647.84	41,052.70	5,116.43	130,816.97
Norristown	37,368.69	22,067.06	24,765.51	4,479.59	1,198.20	30,443.30
North Philadelphia	63,560.63	23,250.00	25,982.02	2,979.78	1,648.48	30,610.28
South Philadelphia	66,088.69	40,689.00	42,573.06	5,985.94	4,496.41	53,055.41
West Philadelphia	39,403.03	19,593.00	20,943.04	2,404.42	358.51	23,705.97
Miscellaneous	.....	5,000.00	5,080.30	6,768.85	8,209.31	20,058.46
Totals	$353,280.19	$255,667.17	$270,933.15	$75,517.04	$22,467.03	$368,917.22

CITY MISSION REPORTS

That to date, the total response to the October Call of the Church Extension Fund, granted to the City Mission for painting and repairs at the Home for Consumptives, Chestnut Hill, has amounted to the generous sum of $1,872.60.

The City Mission has expressed its deep gratitude to the Bishop and Committee of the Fund; but is herewith asking the permission of the Editor to express its sincere appreciation of the personal gifts of the subscribers to this call.

The imperative need was realized by many. Owing to depreciated income, there had been a long neglect of upkeep in the effort to keep the personal service of the institution completely up to efficiency demands.

The sum raised in the call, plus two or three very generous gifts coming from other sources, and the grant of the Advancement Society, amounted to sufficient to repair the roofs and the rotted woodwork, and give two coats of the best quality paint to all the cottages and the administration building. In addition, it was possible to repair all the plastering in the two women's cottages and repaint the rooms and halls completely; and there is enough left to do the same for the two men's cottages and probably for the children's cottage. These improvements have elevated the whole feeling at the institution; and the patients have been benefited by the beauty and comfort and added cheer of their surroundings.

To all the above, the Superintendent adds his personal word of most loving appreciation.

Wm. H. Jefferys, M.D.

ORDINATION OF ALBERT E. WILCOX

The Reverend Albert Edward Wilcox was ordained to the Priesthood at Saint Paul's Church, Chester, on Quinquagesima Sunday, February 27th, by the Bishop of Pennsylvania. He was presented by his brother, the Reverend Stanley V. Wilcox, Rector of the Parish. Bishop Taitt preached the sermon. Mr. Wilcox has been serving as Curate of Saint Paul's Church since he was made Deacon last May and will continue to act in that capacity.

Americans in China

By George E. Sokolsky

(The following article is reprinted by special permission of the New York Herald-Tribune.)

There seems to be an utter confusion in the minds of most Americans concerning the presence of Americans in China. There seems to be a sentiment: "What are they doing there, anyhow?"

When the average American discovered that we had such a thing as an Asiatic fleet, a Yangtse patrol, marines in Peking and Shanghai and the 15th Infantry in Tientsin he seemed to be surprised. Some even suggested bringing them all home, which, in my opinion, would at the present time be a very stupid thing to do.

Americans are in China for many reasons. Some are there to trade. China takes a goodly part of the American tobacco crop in the form of cigarettes. China buys American cotton and automobiles and all sorts of commodities. China also buys oil. But when it is suggested that our ships and troops are in China "to protect the Standard Oil Company," which some say these days, it is altogether nonsense. Few Americans in China are employed by the Standard Oil Company, or any one company. And the fleet is there to safeguard all Americans, even more than their property.

* * *

Other Americans come to China to buy there. Furs, wool for carpets, hides, skins and lots of other commodities are purchased in China by Americans, and it has been found advantageous to send buyers to China rather than to have Chinese salesmen come here. These American buyers go all over the country seeking their products.

But the most significant job done by Americans in China is neither the buying nor the selling of goods. It is so great a work that it is altogether misunderstood by small minds and even smaller hearts. That is the tremendously important and valuable services of the American missionary.

These men and women have gone to town and village, bringing with them not only the many varieties of Christianity, but a new cultural pattern; in my opinion, a nobler cultural pattern than the Chinese retained amid the disintegration of China's indigenous social and intellectual establishments during the last century.

Take, as an example, St. John's University in Shanghai, or the Shanghai College (which used to be the Shanghai Baptist College) or Lingnaam University (which used to be called the Canton Christian College), or Yenching in Peking or Soochow University, or Yale-in-China—these and many more have kept the light of modern learning aflame in China during the dark days of civil war and revolution and change of government.

* * *

And these missionaries brought medicine and hospital and nursing and child welfare to China. They brought a new conception of social relationships—not man-for-his-family, but man-for-society—a broadening of viewpoint.

They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium smoking monogamous leadership.

Chiang Kai-shek and the Soongs are Christians. In fact, the Soong family is particularly notable for its Christian affiliations, for on the mother's side they trace themselves back to a famous figure at the end of the Ming dynasty who came under the influence of Ricci and whose daughter, Candida, was the first nun in China, while Charles Soong, the father, actually came to China from the United States to teach English and the Bible.

The present Chinese Ambassador to the United States, Dr. C. T. Wang, was the first Chinese secretary of the Y. M. C. A. in China, while Dr. H. H. Kung, who was in this country recently and is still Minister of Finance of whatever remains of government in China, was secretary of the Chinese Y. M. C. A. in Japan at one time.

* * *

It is impossible to overemphasize the great value to China of the American missionary, of the American school and hospital situated in that country. And it is something to note in these days of collectivist materialism that there has been no return to the United States for this service. It has cost us more, over a century, than we ever earned out of our trade with China. It was the contribution of a well-off people to those who needed our help and assistance.

And it is to be noted here that, in a measure, we did as well by Japan. It is true that the Japanese, sooner than the Chinese, were ready to take over many schools and hospitals which American good will had established in their country. But for years our missionaries labored there, as in China—not forcing anything down unwilling throats, but offering help and service to those who were willing and eager to receive.

I have known the American missionary in China well. He has been my friend. I have lived at his house. He has dined at my table. I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries. No matter what happens to China, most of them will remain at their posts valiantly laboring for the simple people who love them.

Now let us proceed to the American naval vessels in China. The right of foreign warships to be on China's inland waters and to visit China's ports derives from the Sino-British treaty of 1858. In 1903 the American right was fully established by the most-favored-nation clause after the American gunboat Villalobos visited certain places on the upper Yangtse.

* * *

China has suffered from catastrophic rebellions for nearly a century. Beginning with the Taiping Rebellion and coming down to the current war with Japan, foreigners in China have been imperiled by those who were destroying China. The foreign gunboats on the Yangtse and other rivers of China have kept, as a rule, those arteries of trade and intercourse open.

And I think that, when viewed without prejudice, in long perspective, these gunboats have been of service not only to the foreigners but to the Chinese themselves, because were it not for their presence conditions in China might have been infinitely worse.

The American gunboats have never been used to seize Chinese territory or to interfere with China's conduct of her own affairs. But they have helped to protect Americans who by right live in that country, whenever the Chinese government has been unable to offer adequate safety to life and property. They saved China, during this period of feudal and civil wars, from being embroiled in incidents which would have resulted in the partition of China.

The American troops are there as a result of the Boxer Rebellion and the Communist uprising (1925-1927). Marines guard our embassy in Peking; the 15th Infantry keeps open the road from Peking to the sea; two regiments of marines are now stationed at Shanghai to safeguard American lives. These troops have never damaged China. Their presence in Shanghai has helped to save that city from being looted and its inhabitants killed during at least four occasions, to my personal knowledge.

I would not remove an American boat or an American soldier from China today. I hate to think of the prospect of war between the United States and Japan. I have always been fair, even friendly, to Japan. I know and sympathize with Japan's problems. But I say,

from twenty years of intimate experience with the situation over there, that it would be the cruelest act in the world for us to back down now.

* * *

The Japanese people are passing through a fearful struggle—an internal struggle that is not so dramatic as the war in China but that is equally significant. The entire nation is split into two broad camps, namely, those who believe in democratic-capitalism and those who believe in Fascistic-collectivism. The former might be termed liberals, the latter militarists, but these words do not really describe them. Even the army and navy are split up as I have indicated.

If we withdrew our naval vessels and our troops it would be misunderstood in Japan. They would believe us to be a nation of cowards. The Fascistic-collectivists would accept it as a sign that we favor their going ahead not only on a program for permanent conquest in China, but God knows what else. Every democratic vestige in Japan would be wiped out. Democracy and cowardice would become synonymous. The United States and cowardice would become identical.

Even in these days of sheer materialism there must be a sense of right among those peoples who have not become poisoned by the collectivist virus. And there is nothing of right in such a betrayal of China, of the liberal spirit in Japan and of ourselves. I am sure that those who advocate our withdrawal from China do not understand what it would mean. They cannot know what a holocaust it would produce in both China and Japan.

And that leads to a consideration of that curious development of pacifism in this country, the Ludlow resolution. No one wants a war in this country. To me a war between the United States and Japan is unthinkable. But how can any government conduct any affairs with a foreign power if it has to submit the question of war to a national referendum?

* * *

No European or Oriental people would take anything our State Department or our President said seriously after that became part of the American conduct of its international relations. They would laugh at us—and we should be helpless. They might even kill some of our citizens and we should be unable to move. The kindest international policy is one that is based upon justice and strength.

President Roosevelt's policy since the sinking of the Panay has been sound from the standpoint of the Orient. It has not only preserved our dignity as a people, but it is assisting reasonable men to reassert themselves in Japan.

Reality

(The following is an informal address given by the late Mrs. John Markoe to one of her Confirmation Classes. It was found by her niece quite recently.)

"Whose I am, and Whom I serve."

I address myself to those who profess and call themselves Christians. More than that, to those who are in that most difficult moment of the Christian life, after confirmation, when the emotions and enthusiasm of the moment have naturally somewhat cooled, when we feel ourselves left alone, as it were, to pursue our Christian course.

What does it mean, to be a member of the Church, a member of Christ, when one is living the ordinary workaday, or playday life in the world? We are "called to be Saints," as St. Paul says. It is *our* vocation.

What does it mean when we say "here we offer and present unto Thee, our souls and bodies, to be a reasonable, holy and living sacrifice"? What is the difference between our lives, and the lives of those who have never made our solemn professions? We have not promised to undertake a life apart from the world, but we have professed ourselves as much as they who have undertaken the cloistered life. We have declared our faith, that we were, in Baptism, made members of Christ. Does not our Lord pray for us as He did for His first Disciples, "I pray not that Thou should take them out of the world, but that Thou shouldst keep them from the evil." There then we see our duty, to be in the world but not of the world.

The most beautiful compliment ever paid a woman, I think, was when a man said of a girl he knew, "No man could think an evil thought in the same room with her."

Was that what St. James meant by keeping one's self "unspotted from the world"? This then is our vocation as members of Christ; no grim severity, no condemnation of others, but so to live in our Master's presence, that in society, wherever we go, there shall be in the minds of others, the sense that we are His disciples.

If our religion, which is our relation to God, is real, it cannot be otherwise. Let us look at our vows in the light of that thought. "Renounce the world, the flesh and the devil." The world, what does that mean to us? Not of course God's beautiful world in nature or in humanity, but the evil influences of the world. What are they, how do they affect a Christian woman today? I suppose the love of popularity is one of the greatest snares of the world. It is so easy to repeat the last bit of gossip, to say an amusing thing, regardless of unkindness or jealousy, or malice. Above all other things, women should be on their guard with their tongues.

Pleasant? Oh yes, let us be just as pleasant as we can. To be pleasant, to make things easy for others, does not mean to weakly agree with the wrong. Let us be definite. Pleasantness, agreeability does not involve sacrifice of principle, e.g., opposition to Sunday amusements, rotten plays, or such things as our conscience forbids. One of the most popular women I ever knew, is renowned for never having said a disagreeable thing of anyone, but that did not prevent her being hot with indignation against wrongdoers.

"O ye that love the Lord, see that ye hate the thing that is evil."

Where else does the world tempt us? I suppose the glitter of wealth and luxury may dazzle some, but a small knowledge of the world will show anyone who thinks, how little happiness comes from that. To have one's values in life true is a great help to happiness.

The Flesh

What does that mean to us? What do we renounce in that? And here comes in what makes a large portion of some women's lives, the question of dress. How can anyone who really believes herself to be a Member of Christ wear the indecent clothes one sometimes sees? How can a Member of Christ spend more for her clothes than she gives for the extension of His kingdom? Count up the time you spend on your body, in dressing, shopping, exercise, and contrast that with the hours spent on your soul and its good. How can a Member of Christ spend more time on her body than she gives to the service of His little ones, or to communion with Him?

Listen to what Fenelon says to a woman about her clothes. "As to dress, it seems to me you ought to consider your husband's tastes and wishes. If he thinks economy necessary, you should retrench as much as possible; if he wishes you to keep up a certain external style, do whatever he seems to desire, simply to please him, not to indulge your own tastes. If he leaves you to your own judgment in that matter, I should say that a medium was the best self-denial for you. You are inclined to extremes; your pride and fastidiousness would stop short of nothing but perfect magnificence;—and severe simplicity is but another refinement of self-will; it is a splendid renunciation of splendor. But the mid-course is trying to pride. It makes you seem wanting in taste, and feel commonplace. I have heard of you formerly dressing like the Sisters of a Community; this is too much outwardly, and

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"Approaching Religion with Your Child"

(The following paper was read at one of the meetings of the Junior Woman's Auxiliary and is printed by request.)

One summer I took an outdoor painting course up in Maine. The idea of it was to learn a primary system of rules rather than a specialized style, which left one free to go on and develop an individual style based on essential rules. First we would draw in the larger forms in outline, and then fill them in, in flat colors, attempting to get the right color relations, first—the sky, the sea, the sand and the grass had to be in true relation to each other in tone and depth. After we had attained these we were sometimes allowed to add details in order of their importance. The theory was that in every masterpiece the underlying form and color must be in right relation, and that one detail out of place will ruin the picture.

Which is all a parable as you probably realize. It is just another instance where the rule of putting first things first applies. When we apply this rule to ourselves and our children, we have to decide to let all the little details of life wait, be they ever so pressing, when our basic relationship with our children is at stake. It may be a question of hurrying out to shop and so sacrificing the fellowship of a meal, or a scolding for clothing torn in the attempt to do a kindness. We must remember it is not the shopping, or the torn clothing which deserves first consideration. Let us put first things first, and remember that Jesus called God a Father, and that our relationship with our children must be a stepping-stone leading to the realization of a heavenly father.

I believe that giving a child the sense of the presence of God is the *most* important duty of a parent. Without this sense of God, a child is not adequately prepared to meet any situation in life; also I believe, that any parent who does count God first for his child, will find himself automatically doing everything else for that child's best interest.

Let us pause here a minute and consider how a perfect human relationship does lead to God. Some people feel that if human relationships are perfect there is no need for God. Husband and children absorb all their energies and loyalties and they have no excess to give to an unseen abstraction. Others, whose home relationships are unhappy, feel the need of something more in life than they have found, so they send their children to Sunday School to find God, and of course they don't find him. It doesn't balance. Dr. Drury, headmaster of St. Paul's School, said last Sunday that parents should not be primarily providers and policers of their children but that parents should be above all fascinating to their children.

I think if parents love their children and turn to God for wisdom in every new problem which confronts them, their relationship with their children will include God, and inevitably lead the children to sense this presence.

We run from bores because we know what they are going to say before they begin. It is the man with a fresh reaction to life who fascinates us. Therefore let us always turn to God first, before we let our same old habitual reactions gain indomitable sway over our mind. We are always hearing of adventurous religion. We cannot adventure if we are bad-habit ridden. We cannot find the right way without God as a compass.

Of course this requires prayer and meditation in quiet and with an open mind, and as our children are copycats of fascinating people, they will probably follow our example here, by stopping and thinking before leaping. If they do learn this they will be equipped to meet any situation by continually making fresh reference to God. At times we all have been carried off our feet by forces which we were unaware dwelt within us. Instinctive emotions such as fear, jealousy and selfishness can flood us without any warning and we are lost unless we know how to rise above ourselves. We all know there is only One who can lift us above ourselves. Surely we would enlist Him as our children's Friend also.

We have now discussed three ways of approaching God with your child. Through the family relations, through meditation and through example. I think we should consider now the approach through Church and Sunday School. Many a child has wondered why he can't talk to God on Sunday on the backyard fence just as well as on Monday. The answer of course is this. Sometimes we can't find God on the back fence. Something in ourselves inhabits his power from reaching us. Maybe we are depressed and irritable and can't focus our thoughts on Him. Then the atmosphere of the church can help us. The church suggests to our minds associations of ideas about God, and because our brains think in sets of associated ideas, we are helped to pour out ourselves to God. The church's atmosphere can help us to get above ourselves. Its quietude helps us to keep our attention centered on God for longer times. We grow in our need for him in this way.

Children should be taught the church's history and how she has passed the torch of the doctrine of love from generation to generation. If she crashes, with her will crash the organized upholding of all that we count dear in life. That she shall not crash, that the teachings of Jesus shall not be lost, is the responsibility of each rising generation. Let us not fail.

I would like to add yet two more avenues of approach. First, studying nature with your child that he may discover the orderly working of his universe, the enormity and grandeur of its conception, and that most important lesson that things happen in cycles. Winter invariably turns to spring. In times of blackness and despair let him know that there is no finality of circumstance, times have changed and will change yet again. Let me quote you a few sentences I picked out at random from *Child and Universe,* a nature study book by Bertha Stevens. "It seems to be true that when little children reach the point at which they ask for facts, they are able to grasp the ideas which these facts involve, even though the ideas may be of a type commonly associated with maturer years." "Children will teach themselves to a great extend if allowed to be unhurried and uninterrupted when occupied with materials that are real."

"We are sterile from lack of repose far more than from lack of work." "If with a reasonable amount of exposure to an idea or fact children do not grasp or go out to it naturally and easily, one should not be anxious, but just let it go. There is a right time and a right place for every needed thing. None of this experience or knowledge has to be struggled for in childhood. The object is not accumulation of facts; it is the growth of the spirit, the awakening and unfolding of thought." "The orderliness of the universe is the supreme discovery of science, it is that which gives us hope that we shall be able to understand not only the exterior world, but also our own bodies and our own minds."

"A seed seems almost sufficient illustration of eternity, principle, and cosmic order. For all that is learned of the universe seems to be, in one form or another, knowledge of sequences." "A continuous natural development in which antecedents pass over into their consequents. It is a good experience for children to realize that in the middle of winter the live, tiny seeds beneath the surface of the ground are not asleep or inactive, but that step by step, steadily and gradually, they are evolving toward that appearance of continued life which spring will reveal."

Robert Nathan has caught this thought in his lovely Sonnet to Man.

Did I but see in man's immense despair
Some hint of peace, some promise of repose,

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too little in reality. Moderation in dress will be a much greater trial to you in the bottom of your heart; but your unfailing rule should be perfect openness with your husband, and unhesitating compliance with whatever you see pleases him best."

He realized that a lady at court was serving God if she was sincere, as much as the most devoted nun. Let me suggest to you reading that book, "Fenelon's Spiritual Letters to Women." He knew so well the temptations, the dangers, the responsibilities and opportunities of a Christian woman in the world.

It seems to me that under the renunciation of the flesh there should come the most subtle temptation of women, the love of admiration, a passion as subtle and as powerful as the love of drink. I solemnly believe that in these days, particularly when it seems to be no longer considered a dishonorable thing for a man to make love to his neighbor's wife, it leads to more unhappiness than any other cause. It breaks up more households, it makes more children fatherless and motherless. Perhaps of all temptations to women it is the most powerful.

The world, the flesh, and now the devil.

The evil one, or the devil if you will, what does that represent in our lives in the twentieth century? Perhaps one form of it, is intellectual doubt. The remedy for that is to think more deeply, to go further. Another is laxity. Laxity in our observances of our Church, our Sundays; above all, our private prayers. Is not our great temptation the universal one, to keep back part of the price? How easy our adversary makes it, in these days of week-end parties, to neglect our habits of devotion. It takes courage to go to Church when no one else is going, to refuse to play cards for money, to assert one's position towards spiritual things. But, believe an old woman who has seen a good deal of the world, reality, which means truth in one's religious life, is respected by the most worldly.

What is our help in the midst of these dangers? Truly our hope is ever in Thee—Thine is the Kingdom and the Power.

As we were going to press word was received of the death of the Rev. Charles Stratton Lyons. For many years Mr. Lyons was rector of St. Alban's Church, Roxborough, from which church the funeral was held on March 1 at two o'clock.

Word also has been received of the death of Sister Katharine on the 25th at St. Margaret's Convention in Boston. Sister Katharine was for 25 years head of the House of St. Michael and All Angels, and will be missed by her many friends.

CHURCH LIFE INSURANCE CORP.

At a recent meeting of the Board of Directors of the Church Life Insurance Corporation it was announced that new offices had been created due to the growth of business during the past few years. Bishop Cameron J. Davis of the Episcopal Diocese of Western New York, and the Honorable Frank L. Polk were elected vice-presidents of the Corporation; John Carey was made assistant vice-president. William Fellowes Morgan was re-elected president; Bradford B. Locke, executive vice-president; and J. P. Morgan, treasurer. It was also announced that Samuel Thorne of New York was elected a director to fill the vacancy created by the resignation of the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts.

The Church Life Insurance Corporation, a subsidiary of The Church Pension Fund, offers its facilities only to the clergy and active lay workers of the Episcopal Church. In 1937 it wrote new insurance of $2,400,000, representing an increase of 18% over 1936. The total insurance in force is now $22,420,000. The Corporation's assets increased $800,000 during the year and now amount to $4,425,000, which is approximately $1,000,000 in excess of its liabilities.

CHURCH SOCIETY FOR COLLEGE WORK

One of the outstanding sensations of General Convention was the exhibit on the strategic importance of the Church's work with students displayed by the Church Society for College Work. This exhibit which was months in preparation was most enthusiastically received. A pictorial brochure of this exhibit has been printed under the title of "Ideas Make History." In addition to this, however, many requests came that this exhibit be sent around to different parts of the country. This was found to be too expensive, but the Society does hope to show it in the World's Fair in 1939. For immediate use, however, there are several sets of colored lantern slides. In many ways these are almost as good as the original exhibit. They are easy to read and a speaker can direct the attention of an entire audience simultaneously to the points brought out by each slide.

The Church Society for College Work will make these available for parish meetings, diocesan conventions, synods, clericus meetings, or any other gathering of Church people in the interests of religious education and college work. They may be rented for $5.00 (to defray expenses) by applying to the Church Society for College Work, 3805 Locust Street, Philadelphia, Pa.

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Then would I gladly with his spirit's foes
Admit a truce and call a parley there.
Did I but hear in sorrow's brooding air
A strain of gentleness, I might suppose
Somewhere within the symphony of woes
A brighter future and a world more fair.
But from his anguish man no moral learns,
And draws from grief no lesson to be kind.
Alone he weeps, and like a serpent turns
Unto himself the poisons of his mind.
Lonely in sorrow as in joy alone,
He makes of grief a weapon and a stone.

It would be wiser, since we live in fear,
To use our sorrows to correct our ways.
If winter be the color of our days,
Then learn of winter to be still and clear.
The greener spring, the new and happy year
Is not for us but for the birds to praise;
It is the snow that over autumn lays
Its quiet hand that is our teacher here.
For see, it has its lesson for the soul.
Look how the tree with piety keeps fast
The bud and blossom hidden in the bole.
So bear the winter with its frosty blast,
And seek, beneath the season of our grief,
The spring unending and the waiting leaf.

Finally, and perhaps most important, you must get across to your child that he must work for God, if he would find and keep God.

In a study of all the great religions of the world we find much that is similar to Christianity. The exact point where Christianity surpasses them all I believe is in its conception of service. The highest ideal of the great Eastern religions is meditation and passivity in God. Christ insists on the fruits of meditation, also, activity for God and thy neighbor. We must plan things to do with our children for other people. At Christmas this is especially easy, but at all times we should endeavor to show them the way that leads to giving, and true blessedness.

The moment we want God for ourselves we shall lose Him. The moment we cease spending the energy he has given us for his ends we shall lose the sense of a purpose in life.

Let us all lose ourselves that our children may find themselves in God.

ELOISE FLEMING.
(Mrs. Wm. T.)

The next drinking water is 79 miles from here.—Sign on a Nevada highway between some of the Church's "rural" missions.

Good temper, like a sunny day, sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.—*Washington Irving.*

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The Reformation, when at last it came, was at least a century overdue. It is, of course, to be studied as part of a wider movement known as the Renaissance, the first phase of which had already appeared when Sienese masters were decorating the Papal palace at Avignon in the fourteenth century.

For the English Church a landmark is the course of lectures on the Epistle to the Romans delivered at Oxford in 1496 by John Colet, friend of Erasmus and Thomas More, and afterwards Dean of S. Paul's. Instead of treating the epistle as a collection of proof texts, he made it his aim to discover just what it meant to those for whom it was originally written. The flame soon passed to Cambridge. The pages in Mullinger's history of that University which deal with the first thirty years of the sixteenth century are thrilling reading. The first bishop to be put to death was John Hooper, burned at Gloucester this very day, February 9, 1555. He met his death with steadfast courage and unshaken conviction. Ridley, Latimer, and Cranmer himself, were all Cambridge men. Listen to Ridley, in one of his farewell letters written at Oxford in October, 1555, just before his martyrdom, referring to his studies in Pembroke Hall at Cambridge: "Farewell, Pembroke Hall, of late mine own college, my care and my charge! What care thou art in now, God knoweth, I know not well. Thou wast ever named since I knew thee (which is now a thirty year ago) to be studious, well-learned, and a great setter forth of Christ's gospel and of God's true word: so I found thee, and, blessed be God! so I left thee indeed. Woe is me for thee, mine own dear college, if ever thou suffer thyself by any means to be brought from that trade. In thy orchard (the walls, butts and trees, if they could speak, would bear me witness) I learned without book almost all Paul's epistles. Yea, and I ween, all the canonical epistles, save only the Apocalypse. Of which study, although in time a great part did depart from me, yet the sweet smell thereof, I trust, shall carry with me into Heaven: for the profit thereof I think I have felt in all my lifetime ever after."

The year before last we were commemorating the fourth centenary of William Tyndale, who was put to death in 1536. I am glad to say that all sections of the English Church recognized his sincerity and the magnificent way in which he discharged what he felt to be his duty. From the *Fiery Cross* to the *Record* our Church papers paid tribute to his plain heroic magnitude of mind, reflected in the clean noble English of the Authorized Version of the New Testament, of which ninety percent of the actual words are his.

This year we are to celebrate the fourth centenary of the Reformation and the English Bible. Our celebration will center around the Injunctions of 1538 ordering that a copy of the Bible "of the largest volume" should be set up in every church; and the clergy were "expressly to provoke, stir and exhort every person to read the same."

I have lingered a little on the Reformation period because it reminds us very forcibly, first that the Evangelical freedom then recovered by the English Church was based on two main principles: one, the acceptance of Holy Scripture as the standard for doctrine and practice; and the other, the right and duty of individual judgment. Studying the New Testament for themselves, the Reformers found that the Christianity of Christ was much simpler than the Christianity of the Pope.

And the second thing the history of the Reformation brings home to us is the truth of the saying of a Greek historian long before: "The price of freedom is stoutness of heart."

I must pass very rapidly over the period next following. It was then, during the seventeenth century, that the spiritual gains of the Reformation were gradually appropriated by the country at large. This was chiefly the result of the work of thousands of zealous men, most of whose names have been forgotten. In many villages and in every town a few such men were to be found, of whom the parson was sometimes but not always one, and gradually they trained their neighbors in the habits of Bible-reading and private prayer. In the same century we find that charming group of Cambridge Platonists, Benjamin Whichcote, John Smith and their friends. "I will not break the certain law of Charity for doubtful doctrine," one of Whichcote's aphorisms, finely indicates the spirit of their lives and teachings. On the other hand it must not be forgotten that by this time the true freedom of the Gospel had been endangered from another quarter. Erasmus and Luther, the pioneers of the Protestant movement, had studied the New Testament in a very fresh and free manner. But, partly as a result of controversy with Rome, the Protestants wanted an authority as specific and dogmatic as that of the Pope. This they claimed to find in the Bible. And so, as I once heard the late Professor F. C. Burkitt say in a lecture at Cambridge, "the New Testament was locked up again after a preliminary glance as an armoury of arguments for or against Protestant bodies."

But though hampered in this way the spirit of Evangelicalism was not dead, and the next century saw a remarkable revival. In May this year we shall be commemorating the two hundredth anniversary of the awakening of John Wesley on that May evening in 1738, in Aldersgate Street. At first for four years, he worked chiefly in London and Bristol, and after that he went all over the country. He used to travel five thousand miles in the year and preach fifteen sermons a week, and he went on till he was 84. His rule was always to look a mob in the face. He came to Cornwall some forty times, and once he slept in my house, then the Vicarage of Kenwyn.

I have read, with much pleasure, the pamphlet published by Dr. Grammer under the auspices of the Evangelical Education Society in connection with the centenary of Charles Simeon in November, 1936. I had the privilege of giving an address on the eighteenth of that month in Holy Trinity Church at Cambridge, of which he was the Vicar for more than 50 years, on "Simeon and the University." At first Simeon met with great opposition and even had to appoint people to stand with wands in the aisles to keep order in the church; but at his funeral, on Saturday, November 19th, 1836, every bell of the college chapels tolled for him, and more than 1500 members of the University, walking four abreast, filled the front court of King's as the procession moved into the great chapel. There his body lies, in the vault beneath the ante-chapel pavement. Just above the site of his coffin are the two letters "C. S." and the date "1836"—and that is all.

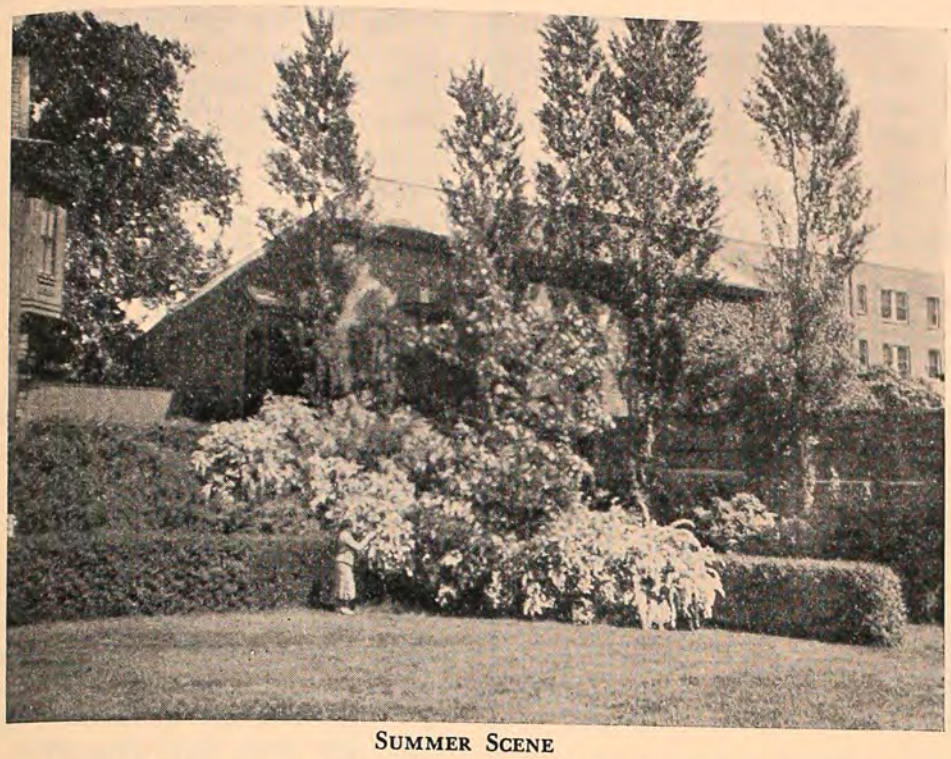
And the great succession has continued and come down to our own day. I myself, when I was an undergraduate at Cambridge, heard Bishop Moule of Durham, scholar and saint; and I count it one of the greatest privileges of my life to have served under H. G. Grey as Vice-Principal when he was Principal of Wyclif Hall at Oxford,—cousin of Earl Grey, a clear-headed and thorough Christian if ever there was one, with a keen sense of humor. For many years he had done most gallant and extraordinary service as a missionary in India. When I knew him, he was suffering acutely from rheumatoid arthritis, and he bore his sufferings with the utmost fortitude till he died.

Of living Evangelicals I will mention no names at home and only three abroad. Sir Henry Holland, the great eye-specialist on the North West frontier of India; his son, who arrived just in time to dig his father out after the earthquake at Quetta; and Archdeacon Donnithorne, who spent some weeks in Cornwall in 1936, and has now gone back to his heroic work in Western China.

(*Continued on next page*)

BURD SCHOOL FOR GIRLS

4226 Baltimore Avenue, Philadelphia, Pa.



SUMMER SCENE

Miss Margaret Tappen, Principal, endowed, homelike dwelling for fatherless girls. Accepted from four to eight years; kept until eighteen. For clergymen's daughters and others from homes of high moral standards. Educated and professionally equipped gratis. ***Trustee:*** **Rector and Vestrymen of St. Stephen's Church**

(*Continued from preceding page*)

If Evangelicalism is to carry forward its great tradition it will be through the devotion and self-sacrifice of men and women of similar stoutness of heart.

But before I look into the future, let me mention one movement which is of first-rate importance for Evangelicalism in England. I refer to the Anglican Evangelical Group Movement. This movement was started about thirty years ago by the present Bishop of Manchester, Dr. Guy Warman, the present Bishop of Hereford, Dr. Lisle Carr, and a few of their friends. They were a group of younger Evangelicals who felt dissatisfied with certain features of Evangelicalism as they knew it: such for example, as the literalism of Bible study, the crudeness of the current theory of the Atonement, and the bareness and dullness of public worship. Under their influence groups for study were formed in various places. It was to be frank study as among friends, and the word "liberal" was used as denoting not that the movement was committed to the adoption of the "Liberal" or "Modernist" position in Theology, but simply that its members were free to express any views they sincerely held.

The Movement has grown—chiefly among the clergy, of whom there are I believe over 1500 members. Beside groups for study, the Movement arranges various conferences and every year a Convention at Cromer. The aim of that Convention is the deepening of the spiritual life, and up to a point it resembles the Keswick Convention, but its atmosphere is more "liberal."

The president of the Movement has for some years been Canon V. F. Storr of Westminister. Canon Storr has refused offer after offer of preferment in order to give himself to its leadership, and we are all devoted to him. Some years ago he published what is the standard work on English Theology in the Nineteenth Century, but since then his time has been largely given up to the Movement itself, and he has written a number of smaller works, e.g., "My Faith." If you wish to see the A. E. G. M. then look at Canon Storr: he *is* it.

I would also just mention the Bible Reading Fellowship, founded by a member of the A. E. G. M., Canon L. G. Mannering of Bristol. It has spread rapidly, and has been welcomed widely throughout the Church. Its membership has already reached 200,000. It is certainly one of the most practical of Bible-reading organizations.

And now what of Evangelicalism for the life of today and tomorrow? It seems to me that it has a great opportunity both within the Church and outside it. Let me say a word under both headings. Inside our own Church the great body of the laity want this type of churchmanship. Four or five years ago an English Bishop, not himself an Evangelical, said to me that he hoped that the A. E. G. M. was producing a good supply of ordinands. In parish after parish, he told me he was met with a request for what the parish called a more "moderate" man. He would say to the people who approached him, "But your late incumbent was a very good man and you thought highly of him." "Yes," they would reply, "but we want a more moderate man this time."

The laity want sensible clergy. I have been reading a short report of the recent Edinburgh Conference on Faith and Order, and also the report of the Archbishop's Commission on Christian Doctrine, and it seems to me that there is still need in many quarters for a more thoroughly reasonable

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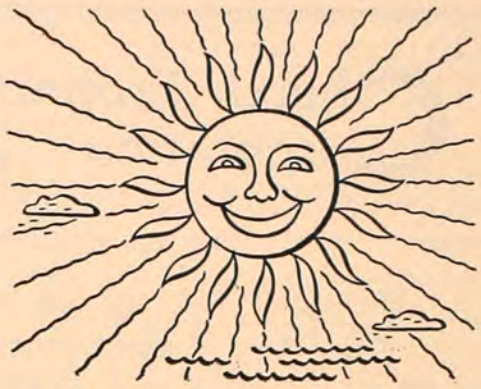

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(*Continued from preceding page*)

account of the rites of the Church. A great deal of harm, surely, has been done by the exaggerated talk about the Sacraments that has been poured out on us these hundred years. "In another ten years," wrote Benjamin Jowett of Balliol in 1870, "half the English clergy will be given to a fetish priest-worship of the Sacrament." Thank God his prophecy did not come true, but he was indicating a danger which is still with us today.

Again, the laity look to their clergy to face squarely and honestly the results of modern research in Psychology, History, the Comparative Study of Religions, and so on. They want the Bible taken for what it is, not for what it is not. They want the Church taken for what it is, not for what it is not. They do not want fictions about the Scriptures, fictions about ecclesiastical authority. Frederick Dennison Maurice, one of the greatest teachers of the English Church in the nineteenth century, once said that "the steadfastness of Balaam in refusing to turn aside when the creature on which he rode refused to go forward, is precisely the steadfastness of our . . . false prophets. They do not believe that facts are angels of the Lord, saying, 'Thus far shalt thou go and no further'; they merely kick and beat the air, determined to do what they cannot do, always mistaking adherence to their own maxims for obedience to the divine will." "It is impossible," Jowett had written some years previously (1846), "that we can have the faith of our fathers, because the light will be always breaking in upon us."

So much for the Church itself. Let us look outside. What is the movement which has the greatest attraction for educated people of the younger generation? I was for seven years a tutor at a Cambridge College, and I have kept in touch with people at both Oxford and Cambridge, and I should say that what attracts the younger generation, where it is free to take its own course, is a kind of Humanism. In some countries no doubt, especially in the Totalitarian states, youth is not really free: it is being moulded under pressure. In other countries present insecurities are driving youth into temporary allegiance to causes which offer a practical program but in which it only half believes.

When these tyrannies are overpast, what youth will want is a fresh, less self-conscious, more idealistic, form of Humanism. It will rest with the Christian Church whether this Humanism shall be Christian or Pagan. And the type of Christianity that will best save Humanism from becoming Pagan seems

(*Continued on next page*)

(*Continued from page 202*)

Humanism desires to do full justice to the human spirit, and to take full advantage of the heritage of the past; but it despises sham, it dislikes fanaticism, and it refuses to take superstition seriously. I believe that progressive to me to be Liberal Evangelicalism. Evangelicalism, and especially the progressive Evangelicalism which is attached to the historical framework of the Protestant Episcopal Church of America and England, has something fundamental to offer that Humanism needs, and that Humanism must eventually take or perish—because it is *true.*

There *is* a living God, and in this strangely beautiful but troubled and uncertain world, the human spirit can nowhere find rest but in Him. His holy and divine spirit, the spirit of Christ, is as much at work now as ever He was; through the Church, but not only through the Church, in ways beyond our definition. A man can only find inward freedom and balance and calm if he consciously and fully surrenders himself to God, whose "will is our peace." The dedicated life is the only true and happy life, and the dedication must be renewed in prayer and worship, and applied in all the circumstances of our daily calling, whatever they may be.

Evangelicalism has been accused of being too individualistic. It is not so in its real essence and intention. It knows that the individual cannot possibly reach fullness of life in isolation, that he must receive from the fellowship and contribute to it. And it is his duty as well as his privilege to bring others into it. It is the fellowship of the changed life, of the glorious liberty of the children of God, "the fellowship of the friendship of Christ." As a fellowship, the Church acts corporately in its worship and in finding and expressing its mind by means of councils and conferences. But the Church also acts—and especially in the political and economic and social spheres—not so much by corporate policies and pronouncements as through the activity of its individual members, each seeking the guidance of the Spirit of God and thinking out the best line of action for him or her to take. The great enemy, as it always has been, is selfishness. "When I began in earnest to seek God for myself," Frederick Dennison Maurice wrote in 1849 to F. J. Hort, "the feeling that I needed a deliverer from an overwhelming weight of selfishness was the predominant one in my mind. Then, I found it more and more impossible to trust in any Being who did not hate selfishness, and who did not desire to raise His creatures out of it. . . . I thought He was just that Being who was exhibited in the cross of Jesus Christ. If I might believe His words 'He that hath seen me hath seen the Father'; if in His death the whole wisdom and power of God did shine forth, there was One to whom I might fly from the demon of self, there was One who could break his bonds asunder. This was and is the ground of my faith. The more I have thought and felt, the more has the Scripture met my thought and feelings, by exhibiting God to me in Christ, reconciling the world to Himself; the more I have been sure that I was meant to trust this Being absolutely, universally—that my sin was *not* trusting Him."

Let me close with two more quotations. Writing to Lady Abercromby, from Boar's Hill, Oxford, in 1884, Jowett said:

"I believe that the secret of happiness is courage; and that when difficulties are the greatest we should have the most spirit to meet them. Or in religious language, which is more becoming, we should trust in God and not ourselves."

Some years earlier, in 1870, F. D. Maurice, referring to his expectation of a fresh reformation, more deep and searching than that of the sixteenth century, wrote, "The reformation that we want is the same rise out of assents into faith as in the sixteenth century: only it must be into faith in a God who has redeemed mankind, in whom *I* may trust."

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MEMORIAL SERVICE FOR THE LATE REV. ARTHUR C. CARTY; VICAR, ST. BARTHOLOMEW'S

On Friday evening, January 21st, a Memorial Service for the late Rev. Arthur C. Carty, for more than eight years Priest-in-Charge of St. Bartholomew's, was held in the Chapel of St. Bartholomew, 25th and Lehigh Avenue.

The unfavorable condition of the weather prevented many from attending this Service, chief among which was our own beloved Diocesan who was suffering from an attack of laryngitis. While the fact our Bishop was unable to attend proved to be a deep disappointment to all of us, the beautiful and reverent service conducted by Dean Stockman left a deep and lasting impression.

Among the Clergy attending, in addition to Dean Stockman were the Reverend Messrs. Albert W. Eastburn, Charles B. Dubell, Charles J. Harriman, T. Leslie Gossling, Herbert W. Jones, James O. McIlhenny, D. Wilmot Gateson, D.D., and ministers from neighboring congregations. Also were present in the congregation—the Chaplain of the Navy Yard and the Rev. Paul Zeller Strodach, D.D., a classmate of the Rev. Mr. Carty at the Mt. Airy Seminary, who paid a touching tribute reminiscent of their early days in the seminary, as well as their subsequent life-long associations and friendship. Dr. Strodach was the official representative of the Lutheran Ministerium, of which Dr. Carty had formerly been a member.

The Rev. Leonard J. Sachs, Priest-in-Charge of The Advent, Hatboro, recalled the Rev. Mr. Carty's service as a priest of the Church, also of their pleasant associations in the work of the Athenaeum Library.

A resolution adopted by the Wardens and Vestrymen of St. Bartholomew's was read by Mr. John A. Snell, expressing the high regard in which Mr. Carty was held by the people of St. Bartholomew's, and testifying to his successful work in the parish.

After the singing of an appropriate anthem, "Rest in Peace," by the Choir, Dr. Gateson, Rector of the Church of The Saviour, West Philadelphia, made the principal address of the evening, setting forth the sterling qualities of Mr. Carty as a priest of the Church and his splendid characteristic of Christian friendliness.

Dean Stockman concluded the service with the beautiful prayers set forth by the Church for her departed members, and gave the Benediction. The recessional, Hymn 295, "For All the Saints," was heartily sung by all present, which proved to be a fitting climax to this impressive service. J. S.

—

RESOLUTION
Presented at Memorial Service
January 21, 1938

The Church Wardens and Vestrymen of St. Bartholomew's wish to voice their deep sense of the loss sustained in the passing of the late Rev. Arthur C. Carty, who for more than eight years was the spiritual leader of this congregation.

The Rev. Mr. Carty's winning personality, his scholarly accomplishments, his simplicity and kindliness, together with his firmly established Christian character, impressed all who were associated with him, and his unwavering faith and optimism was ever an inspiration for us to move forward.

The present encouraging and promising outlook for St. Bartholomew's compared with the conditions existing at the time the Rev. Mr. Carty assumed charge reflects the results of his unfaltering zeal and energy: A church school has developed from a handful of teachers and scholars to an enrollment of upwards of one hundred and forty; several helpful and active parish groups have been organized; a faithful and growing congregation attend the services of the Church. The recognition of these facts serve to increase our consciousness of the loss this parish has sustained,

The Wardens and members of the Vestry also wish to extend their profound sympathy to Mrs. Carty and the family.

Lord all pitying, Jesus blest
Grant him Thy eternal rest.

HERBERT HICKMOTT, II,
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In Memoriam

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For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MRS. ALICE L. KEEDWELL

Mrs. Alice Louisa Keedwell, wife of Mr. Albert Keedwell, and mother of the Reverend Alex. N. Keedwell, Rector of the Church of the Good Shepherd, passed into Eternal Life on Friday, January 28th, after a week's illness. Mrs. Keedwell suffered a thrombosis which deprived her of her speech. She also had a weak heart which finally caused her death.

Funeral services were held on January 31st, in the Church of the Good Shepherd, Bishop Francis M. Taitt officiating. The Requiem was said by the Reverend Francis B. Roseboro, Rector of St. Elizabeth's Church, and assisting in the Sanctuary as Epistoler and Gospeler were the Reverend Leonard Hutsh and the Reverend Robert C. Hubbs.

In the passing of Mrs. Keedwell, the Church has lost one of its staunchest and most devoted members. Always present at all of its services, she loved the Good Shepherd.

Besides her husband, Mrs. Keedwell is survived by two sons and a daughter.

May she rest in peace and may light perpetual shine upon her.

J. EDWIN PANCOAST

Whereas, in the death of our beloved brother and fellow-servant, Mr. J. Edwin Pancoast, the Vestry and the Parish as a whole have sustained a great loss, we hereby order that the following Memorial be inscribed in the Minute Book of Calvary Church, Northern Liberties, in testimony of our affection and respect for him; and that copies be sent to his bereaved family.

John Edwin Pancoast, in the fullness of years, passed to his reward on Wednesday afternoon, February 2, 1938, after a brief illness. He was a native of Philadelphia, born May 20, 1851, the son of Robert T. and Rebecca Ann (Alcock) Pancoast. He was educated in the Public Schools and the Central High School. His birth occurred within a few days of the date on which the cornerstone of Calvary Church was laid at its original site in the Northern Liberties, so that Mr. Pancoast's life-period was coincident with our parish history. Brought up a Presbyterian, he became a Churchman upon his marriage to Miss Annie Harrison. With his family, he came to Calvary Church, from St. Andrew's, in 1905, and was made a member of the Vestry in 1910. Throughout the intervening years he has been constant in attention to his duties, wise in his counsels, and proud of his attendance record.

As a lad he learned the carpentering trade as an apprentice, his mother having influenced him to choose that vocation because it had been that of our Blessed Lord's. In due course he became, indeed, a master carpenter, specializing in the construction of stairways, and in many instances noted architects specified that contracts for such work were to be performed under his supervision. His work adorns several fine buildings in and about Philadelphia. Having been too young to be engaged in the Civil War, but inspired nevertheless with zeal to defend his country, as a young man Mr. Pancoast enlisted in the National Guard of Pennsylvania, serving with honor for several years and being under fire in the riots in Western Pennsylvania.

From the beginning of his connection with Calvary Church he was indefatigable in every parish activity, no assignment being too onerous or thought beneath his dignity. He was Chairman

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of the Property Committee, and for several years a parish delegate to the Diocesan Convention and to the Convocation of West Philadelphia. Toward the last, failing strength faltered his step and palsied his arm, despite which disabilities he continued to pass the plate for the Offerings, feeling, as he said, that he must "do something," and keenly regretting his inability to perform the numerous tasks that in his days of vigor he had taken such delight in doing. To Fr. Martin—young enough to be his grandson—he gave the same willing obedience and affection with which he had supported Fr. Steel for more than quarter of a century.

A sturdy son of Mother Church, having finished his day's work on earth, has gone Home to rest; confident that he will awake at the new Dawn refreshed to take up his duties again in that Pleasant Place to which it has pleased Almighty God to call him. May he rest in Peace.

Attest:
S. W. Haney,
Secretary of the Vestry.

LILLIE RENDELL

On February 6, 1938, a valiant soul was called home to share with her Lord and Saviour the joys of that new life where all earthly barriers are removed. Being deprived of her eyesight since childhood, Lillie Rendell was never daunted by her affliction. Her whole life was spent in active service for her Master—visiting individuals in their homes, in institutions, and in hospitals, carrying to hundreds of blind folks words of cheer, comfort and spiritual advice.

When the members of the Elizabeth Price Martin League ponder over their great loss, for Lillie Rendell was such an inspiration and so faithful and loyal, our hearts go out in deepest sympathy to those so dependent on her for help. Our earnest prayer is that God will raise up one equally fitted to carry on her consecrated work.

"They are not dead who live
In lives they leave behind;
In those whom they have blessed
They live a life again
And shall live through the years,
Eternal Life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their Immortality."

Matilda P. Fox,
Chairman of E. P. M. L.

LILLIE RENDELL

On February 6th, after a very brief illness, Miss Lillie Rendell passed away. For twenty-one years she had worked among the blind in the Diocese of Pennsylvania, serving as the Visitor for the Commission on Church Work Among the Blind, through our City Mission.

Miss Rendell was a graduate of the Pennsylvania Institution for Instruction of the Blind; she was exceedingly bright and alert, interested in all forms of Church and Social Service work, and faithful in all her undertakings. It is certain that she knew and visited all blind members of the Episcopal Church in this Diocese, and was untiring in her efforts to serve them: teaching them to read, to knit, to play the piano and arranging, if necessary, for their going to Church. She supplied them with books and did all in her power to brighten their lives. Outstanding among her accomplishments was the blind, deaf and speechless man whom she taught to read and then arranged that he be taught basket-making, thereby raising him from a despondent condition in which he appeared to be a definite mental problem, into a happy, self-respecting member of society.

Surely it may be said of this faithful servant that her eyes have "seen the King in His beauty" and have "beheld the Land that is very far off."

G. W. C.

LILLIE RENDELL

In the passing of Miss Lillian Rendell, The Church Social Workers' Guild has lost one of its oldest and most faithful members. Although blind from babyhood, if she ever thought of herself as being handicapped, she never gave any evidence of it. Tireless in her work among other blind people less fortunate than herself, she carried with her always a message of good cheer. She was engaged in many activities and was faithful in them all, giving herself so completely to the thought of and care for others, she had no time to worry about herself. She was a shining example of what a Christian in spite of a physical handicap can be and do.

Mary E. Canning,
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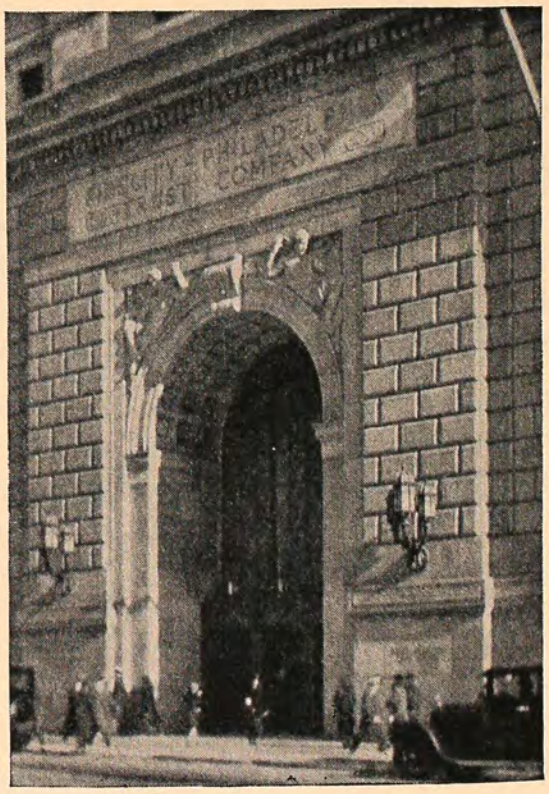

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